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DILEMMA

RIGHT NOW, somewhere, a woman is trying to make up her mind whether or not to let a surgeon perform on her only child an operation that might take his life;

A mother is wondering how she is going to tell her son that she knows he is the thief the police are searching for, and that when the law knocks on their door, she will have to tell the truth;

A man whose teen-aged son didn't come home all night is just walking through a door marked City Morgue;

A BEAUTIFUL and respected wife whose marriage has lost its meaning is standing on a street corner, flirting with the man she knows will destroy her fidelity;

A man is sitting in his bedroom toying with a loaded pistol while his wife shrieks to him from the bottom of the stairs to come down *immediately* and explain his insolence in having sneaked to his ro instead of listening to the scolding he richly deserves;

A young woman in a maternity hosp is being hurriedly wheeled into the deliv room, from which she knows, not mot *and* child but mother *or* child, will wheeled out;

A tired doctor is shaking his head a saying, "Polio. Bulbar."

A murderer sweating drops of ice can tear his thoughts from tomorrow and t heavy leather straps on the arms of T Chair—

AND I HAVE BEEN LYING here in my war pajamas, yawning and stretching and deci ing against going to church this fine Sunda morning, since I've nothing in particul to pray for.

—W. DAVIS FROME

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknab the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentin
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THIS WEEK in The LUTHERAN

MODERN CHURCH ARCHITECTURE - By Frank MacDonald Reed 12
Design of new buildings illustrates a growing trend

LUTHERAN CHURCHES ARE HARD TO FIND - By Stewart W. Herman 18
In Mexico, small progress and a big opportunity

COMMUNISTS USE RELIGION AS A FRONT - - By Nancy Fox 21
Police in British Guiana unmask a political rally

BOOTS TAUGHT ME ABOUT LIFE—AND DEATH - By Martha Stockseth 23
A beloved friend, doomed to die, imparts a living faith

DON'T SHUT OUT YOUR SHUT-INS! - - - By Lucy M. Ellis 25
For an invalid, useful tasks are better than sympathy

HELP WITH A HOSPITAL BED - - - - By Erma Ellis Schlenk 26
Church groups can provide a real service to the sick

NEWS

Church in the News - - - - - - - - - - - - - - 4

United Nations: Defense of Human Rights - By Ellen Jarden-Nolde 10

Washington: Military and Civilian Manpower - By Robert E. Van Deusen 11

News in the Churches:

Connecticut - Herbert Hrdlicka 37
Minnesota - - P. L. Wetzler 40
Nebraska - - Paul Wiegman 35
Ohio - - - E. R. Walborn 38
Virginia - - - M. F. Mauney 43
Pennsylvania:
Pittsburgh - - L. E. Fackler 41
Williamsport - A. W. Lawver 42
West Virginia - - H. L. Hann 45
Wisconsin - - - C. L. Puls 48

Story of the Week - - - 37
Letters to the Editor - - - 34
Campus - - - - - - - 39
Changes of Pastorate - - 49

FEATURES

Five Make a Family: Love One Another - By Margaret A. J. Irvin 28

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Know the Bible - - - - - - - - - By Ralph D. Heim 31

Books - - - - - - - 32
In Conclusion - - - - 50

First ULC 5-million-dollar year

From each of its communicant members the United Lutheran Church asked $5.41 in 1953 for the work of its boards and agencies, such as the Board of American Missions, Board of Education, and a dozen others. Last week the amount given in 1953 was reported. It was $5.22 per member.

The 10 cents a week from nearly a million individuals added up to $5,047,422.63. This was the first time the total had exceeded $5 million (*1952 total was $4,640,528*).

Bills for all 1953 work had been paid and there was a carry-over of about $400,000. This will be applied to urgent special needs, such as erasing flood damage in the India and Japan mission fields, financing a few new mission congregations in the United States and Canada this year, and bolstering the slim pensions paid to retired pastors. Chief result of failure to measure up 100 per cent to the 1953 goal will be a cutback in organizing new congregations in America this year.

Half of synods exceeded goal

Seventeen of the 34 United Lutheran synods sent the church treasury more than was apportioned as their share of the 1953 budget. The smallest synod, Mississippi (*11 congregations*), had the highest percentage—it contributed 122 per cent of its $2,167 apportionment.

The Midwest, New Jersey, Pittsburgh, Ohio, and Texas synods made conspicuous progress in moving up among the leaders in ULC giving. Largest increase in amount contributed was in the New York and New England Synod, which advanced from $403,170 (76 per cent) in 1952 to $490,804 (94 per cent) year.

Only two synods, Icelandic and Pennsylvania Ministerium, sent money to the United Lutheran Chu treasury in 1953 than in 1952. In Ministerium this was due to a bookke ing adjustment as the synod put in eff its new policy of remitting two-thi of its apportionment income monthly the ULC.

Contributions of the synods in 1953 the ULC work were:

Synod	*Received*	
California	$ 85,053.00	1
Canada	100,810.94	
Caribbean	7,946.82	
Central Penn.	819,180.79	1
Florida	17,683.37	1
Ga.-Alabama	28,038.07	1
Icelandic	2,086.78	
Illinois	220,806.94	
Indiana	92,349.33	
Iowa	80,191.00	1
Kansas	38,388.19	
Ky.-Tenn.	27,573.12	1
Maryland	243,182.35	1
Michigan	47,133.65	1
Midwest	65,750.00	1
Mississippi	2,647.00	1
Nebraska	74,394.00	
New Jersey	188,496.92	1
New York	490,804.02	
North Carolina	164,596.00	1
Northwest	359,944.32	1
Nova Scotia	9,229.30	
Ohio	401,735.69	1
Pacific	33,321.75	1
Penna. Min.	688,251.08	
Pittsburgh	391,757.41	1
Rocky Mt.	24,879.22	1
Slovak Zion	11,130.52	

Synod	*Received*	%
South Carolina	118,662.00	101
Texas	30,462.00	100
Virginia	94,544.00	100
Wartburg	38,676.24	55
West Va.	24,028.31	102
Western Canada	23,213.50	52
Miscellaneous	25.00	—
		—
	$5,047,422.63	96

Churchmen will advise Congressmen

Protestant clergymen had been among the severe critics of U.S. Congressional investigating committees. In trying to track down subversives, said the clergymen, some Congressmen were destroying the right of Americans to be considered innocent until proved guilty.

This month leaders of the National Council of Churches were willing to do more than criticize. They have been authorized by the NCC general board to appear as witnesses at hearings when Congressional committees consider ways of improving investigative procedure. At least three bills proposing such improvements are pending.

First opportunity for a National Council leader to make suggestions to Congressional investigators came in mid-January when Bishop Henry Knox Sherrill of the Episcopal Church and Charles C. Parlin, an attorney, were among those invited to discuss the situation with Representative Harold H. Velde. The churchmen met Mr. Velde and four other members of the House Committee on Un-American Activities. They proposed changes in the committee's methods which, said Mr. Velde, would receive "full consideration at an early date."

The National Council's general board meeting on Jan. 19-20 was the last before the change in leadership of the NCC's executive staff. This week Dr. Roy Ross becomes the council's general secretary, succeeding Dr. Samuel McCrea Cavert. Dr. Roswell P. Barnes takes Dr. Ross's place as associate general secretary (*see photo*).

Two Episcopalians cleared by bishop

Not many would deny that a handful of American clergymen have echoed Communist Party propaganda. Two

Dr. Roy Ross, Dr. Roswell Barnes
Change in leadership

Episcopalians in the Boston area, Dr. Joseph F. Fletcher and the Rev. Kenneth DePew Hughes, were accused by Herbert A. Philbrick, a former FBI undercover agent, of collaborating with Communists.

Both have assured their bishop, the Rt. Rev. Norman B. Nash, that they are not Communists or fellow-travelers. In oral and written statements they denied the Philbrick charges, said Bishop Nash, so there is no basis for their church to take action against them.

The clergymen have belonged to organizations listed as subversive, and justify "activities of this sort as motivated by their obligations as Christian ministers to work for social justice and for international friendship and peace," said the bishop. "I believe them to be sincere, though I consider that they have not always been wise in espousing these activities."

Lutheran missionary released by Reds

One of the three Lutheran missionaries remaining in Red China came through the door to freedom, it was reported from Hong Kong in mid-January. The Rev. Paivo Parviainen, who worked in China many years as a representative of the Finnish Missionary Society, continued to work in Hunan when Communists overran that province in 1949. He is "tired but in good health," it was reported.

Still missing are Miss Ellen Nielsen of the Danish Mission Society who is in Manchuria, and the Rev. Paul Mackensen, a United Lutheran missionary imprisoned in Shantung March 7, 1952.

A trickle of Roman Catholic missionaries of various nationalities had been coming out of Red China during early winter. There are said to be about 300 still there. Some reported that they had suffered severely in public trials intended to make them confess they were spies.

Africa gets most new missionaries

No country in Africa is trying to keep out missionaries. With the doors still wide open, that is the area where the largest number of Lutherans from America went last year. Forty went for the first time, and 46 returned to work there following furloughs at home. Of the 86, 23 were from the United Lutheran Church.

India, which formerly received the largest number of new missionaries, put up restrictions in 1953, although 25 Americans were admitted, plus 22 returning from furlough. Japan was third, in receiving 25 Lutheran workers, and New Guinea fourth with 22. Thirty-six went to seven Latin American countries.

Total Lutheran task force departing for overseas fields in 1953 was 259, the highest number in seven years. Of these, 137 went to their first mission assignment, 122 returned for further duty. United Lutherans sent 56 of the 259, the Lutheran Church—Missouri Synod sent 65, the Evangelical Lutheran Church 45. There are now 1,438 Lutheran missionaries from America on assignments in 17 countries.

Complaint about Colombia

Lutheran immigrants from Europe who settle in cities of Colombia are having no difficulty in organizing new congregations in that ferociously Roman Catholic country. But Protestants trying to convert Colombian citizens, especially in the villages, face a new threat. The government has announced that in 18 areas, including three-fourths of the country, no Protestant pastors or missionaries will be permitted.

This month the National Council of Churches in the U.S.A. had sent off a strong letter to the Protestant Federation of Colombia. Sending the letter to the

Protestants was a left-handed way of calling it to the attention of the Colombia government and the Roman Catholic Church.

The new Colombian decree is contrary to "the principles of religious liberty maintained by most governments outside territories under Communist rule," the NCC pointed out. It violates the United Nations Declaration of Human Rights and the charter of the Organization of American States. It is also contrary to a statement made in December by Pope Pius who said that sometimes a Catholic state must tolerate religious "error" for the sake of peace and good will.

Experts will help with ULC structure

The time had come, agreed the 16-member commission which was chosen to study the structure of the United Lutheran Church, to employ consultants. The commission is scheduled to report at the ULC convention in October regarding changes which should be made in United Lutheran organizational framework.

For a year the commission has collected information regarding how the church functions. Its committees have interviewed scores of executives and staff members of the boards and agencies. All available documents have been studied. There seem to be at least three or four ways of trying to solve each problem the commission has discovered.

To get expert advice on which may be the best solution of problems, the commission decided at its January meeting to engage a firm of management counselors, George Fox and Associates. Methodists employed the same firm in 1948 at a cost of $240,000 to gather and evaluate facts regarding their huge organization—63 semi-independent boards. The Fox verdicts were too radical for the Methodists, who modified them almost beyond recognition at their convention in 1952.

United Lutherans, whose commission has already done the spadework in the structure study, will ask the Fox firm for only 10 thousand dollars' worth of advice. It is expected that the commission's report will be ready by July 1.

New bishop in Iceland

The Rev. Asmundur Gudmundsson, 65, a professor at Reykjavik University since 1934, has been elected Lutheran Bishop of Iceland. He succeeds Bishop Sigurgeir Sigurdsson who held the post for 14 years until his death in October at the age of 63.

Dr. Gudmundsson received 68 of the more than 100 votes cast by the ministers of Iceland's national church. The Evangelical Lutheran Church of Iceland with 281 parishes numbers 130,000 members, out of a total population of 144,293.

New bishop in Czechoslovakia

Lutherans in Slovakia seem to have found a leader who is acceptable to Red rulers of their country. For some time there had been only one bishop, Jan Chabada, who took office after Vladimir Cobrda and Fedor Ruppeldt were dismissed as bishops. In recent reports Dr. Chabada has been listed as presiding bishop, with Louis Katina as bishop of the western district of Slovakia and Ctibor Handzo as episcopal administrator of the eastern district.

A report from Hungary states that Dr. Gyula Krcmery was consecrated bishop of the eastern district at a general synod held in Kosice.

At the time of the synod meeting, Slovak Lutherans were hosts to a delegation of Hungarian Lutherans making the first visit in Czechoslovakia since that

country was carved out of the old Austria-Hungarian empire in 1918. From 1918 until the rise of the Communist regimes, there was serious tension between the Hungarians and Slovaks. In December when Bishops Lajos Veto and Laszlo Dezsery visited Slovakia they received honorary degrees at a well-attended ceremony in the Lutheran Theological Academy in Bratislava.

Churches in court

Mrs. Mary Randolph was dropped from the roll of the Rockland Baptist Church in Cincinnati because she criticized church officials and did not attend services regularly. She was not given a fair trial on these charges, said Judge John Renner, who ordered the congregation to restore her to membership.

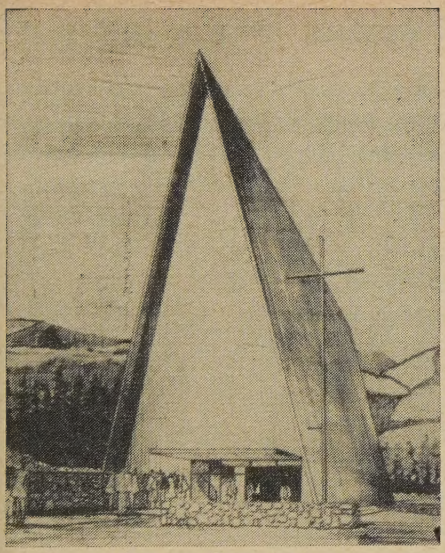
The congregation's constitution states that "no member shall be excluded from membership in the church without the privilege of a fair and impartial investigation and hearing."

The Rockland Church took more than a quarter-page of advertising space in The *Cincinnati Enquirer* to assert that the judge's ruling "usurped the authority from every minister and church to interpret the Bible as they understand it."

The U.S. Supreme Court refused a new trial to A. Elwood North of Florida who was convicted of murder in 1951. Mr. North asserted that the jury had been prejudiced in his case when the trial court permitted a Baptist clergyman, the Rev. Shelton Jones, to come into the jury room for Scripture reading and prayer while the verdict was being decided. Mr. Jones read the 37th Psalm, which emphasizes that the wicked will be punished (*"Transgressor shall be altogether destroyed; the posterity of the wicked shall be cut off"*).

The Minnesota Supreme Court was

CHURCHES ARE CHANGING
Methodists in Linwood, near Philadelphia, built church with glass wall



CHURCH LIKE TENT

Missouri Lutherans plan to build V-shaped church at Los Alamos, New Mexico, atomic center

studying the question of whether the Rev. Francis Q. Schupmann had been rightly dismissed as pastor of St. John's Lutheran Church near Detroit Lakes, Minn. Mr. Schupmann attempted to take the congregation out of the Lutheran Church—Missouri Synod into the Orthodox Lutheran Conference. A majority of the members opposed this and voted to dismiss Mr. Schupmann as their pastor.

Don't like censorship verdict

The U.S. Supreme Court decision overruling censorship board verdicts against two movies, *La Ronde* in New York and *M* in Ohio, is "a challenge to decency," said Roman Catholic Archbishop John O'Hara in Philadelphia. The court ruling has "weakened a safeguard which civil society, through practically all its history, has afforded its members, particularly children, those of immature judgment and unstable emotions," he said.

The Supreme Court has ruled, said the archbishop, that "states may label as poison only what affects the body, not that which can destroy the soul." A Methodist bishop, Hazen G. Werner of Ohio, agreed with the Roman Catholic archbishop. The court's decision "is a blow to the good life that means so much to Americans," he said.

The Rev. W. H. Shillington, Ohio Council of Churches executive secretary, disagreed. He said he favors the idea of church leaders supporting proper films rather than establishing censorship.

A revision which Radio-Keith-Orpheum made in the Jane Russell movie, *The French Line,* failed to satisfy the Roman Catholic organization, the Legion of Decency. RKO will distribute the film regardless, and the Legion of Decency will warn its members to boycott theaters where it is shown.

It is Rome, not Hollywood, which is a center of production of morally objectionable films, according to a Vatican survey. Only 25 per cent of films shown in Italy in 1953 received unqualified approval for adults. Of 147 Italian films, the church prohibited 56 for children, approved 28 for adults, gave 53 qualified approval, and cleared 10 for both children and adults. Sixty per cent of the films condemned in Italy had been made in France.

And so forth

Clergymen should work a few months on newspapers every few years, and newsmen should be active church members at all times, proposed Dr. Roland E. Wolseley of the School of Journalism, Syracuse University. The result would be improved understanding between press and public which ought to be allies in educating the public, said Dr. Wolseley.

DEFENSE OF HUMAN RIGHTS

IN THE LULL between the end of the General Assembly and the convening of the two big Councils in February, the Subcommission on the prevention of Discrimination and the Protection of Minorities carries on the only open business of the United Nations. This subcommission and its parent, the Commission on Human Rights, had their inspiration in the concern of the old League of Nations for people living under a government in which they have no voice. In the immediate postwar days added impetus was given by the experience still fresh in the minds, particularly of European delegates, of cruelties inflicted by the Nazis.

The subcommission started out in a restricted sphere to study measures taken by governments for the prevention of discrimination against groups on the basis of race, religion, or national origin. But these limited studies soon led to the recognition of discrimination in other fields. Discrimination in education, employment and occupation, and towards women were also accepted for investigation.

DISCRIMINATION IN EDUCATION and employment provides the readiest possibilities for study, as the area has definite limits, and tabulated results can be largely factual. The subcommission decided education should be given priority, and at its present session adopted a very ambitious program. The details involve a study of discriminatory legislation or practice not only in every country in the world but also in every state within a federal government, such as the United States or Australia.

Special information is requested regarding conditions in trust territories from which areas the United Nations receives continuing complaints that the administering powers pay no attention to the needs of the indigenous population and that only in mission schools do the natives have educational opportunities.

IN THE TABULATED RESULTS of any survey on discrimination, the United States would fare badly. However, in the subcommission's list of special points for consideration, there is one factor that will help save face for the United States. The study is advised to take into account not only existing conditions but trends over the last 10 or 20 years. Has the situation become better or worse? Does the government seem desirous of moving toward elimination or greater restrictiveness? This, along with information as to factors which have led to discriminatory practices in any specific locality, will give a better opportunity for understanding causes and making recommendations.

This investigation holds particular interest because it is a pilot project. It represents the first time the United Nations has tackled on a global level a problem that is considered an infringement of a basic human right. The approach, the framing of the questions, the entire procedure will require great delicacy, because the question deals with domestic matters, and states are very jealous of any interference in their sovereign rights. UNESCO is being asked to do much of the study.

The finished project will present a clinic where information is available that will assist a country or state in eliminating unsatisfactory educational provisions. The subcommission hopes it will serve as a model for eradicating other discriminatory practices in social, economic, and religious areas.

—ELLEN-JARDEN NOLDE

UNIVERSAL MILITARY TRAINING will be put on the shelf for this session of Congress. A new manpower report submitted to President Eisenhower by Arthur S. Flemming, director of defense mobilization, gave some cogent reasons why it would be unwise to launch a UMT program at this time.

A report issued in December by the National Security Training Commission, headed by Julius Adler, publisher of The New York *Times,* had urged that UMT be started this year, and be operated concurrently with Selective Service. A lottery would decide which men should be drafted for two years' active duty and which for six months in UMT camps.

Before taking action on the Adler report, Eisenhower waited for the completion of the Flemming report on the manpower situation. That report, in addition to advising against UMT, proposed a new approach to national security which may revolutionize the old method of recruiting for military service.

ONE OF THE NEW IDEAS in the Flemming report was that manpower should be thought of not only in terms of numbers, but even more in terms of individual skills. It criticized the calling of men skilled in particular fields of routine military service, when there is a growing shortage of men with specialized training.

A second principle was that civilian as well as military needs should be considered in planning for possible national emergencies.

The third concept was that a small group of highly trained men, immediately available, would be more valuable in a crisis than a larger group with minimum training. Dependence on the latter would create "the illusion rather than the substance of a trained military reserve."

BASED ON THESE PRINCIPLES, the report proposed:

1. Postponement of plans for UMT, since the total manpower needs in even a moderate emergency would not permit its continuance.

2. Creation of a highly trained reserve force, subject to immediate call by the armed forces in case of need.

3. Creation of a larger reserve force, subject to call on an individual basis by Selective Service.

4. Drafting of men on the basis of personal skills, with Selective Service taking into account the need of those same skills in civilian life.

5. Lowering of physical and mental standards for military service.

6. Development of educational, vocational, and health programs to raise the level of preparation for military and civilian service.

7. Allocation of military and civilian manpower goals by the president and the National Security Council.

8. Co-ordination of the whole manpower program by the Office of Defense Mobilization.

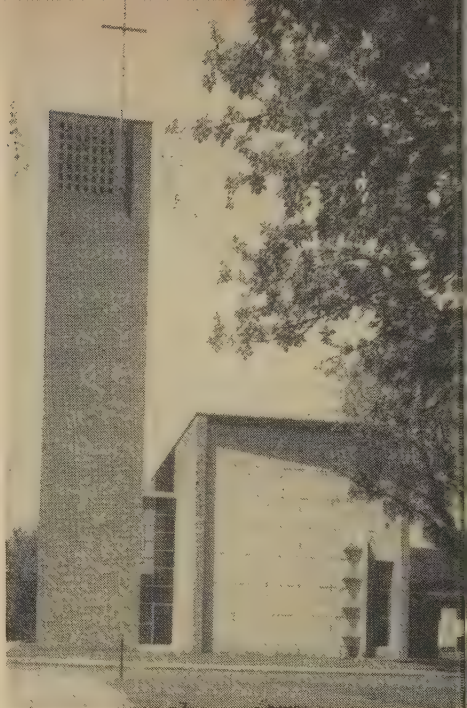
The report shows the kind of balanced thinking and dispassionate analysis which we have come to expect from Arthur Flemming, both as a statesman and as a churchman. It places in civilian hands the overall planning for national security. It may become a turning point in the equating of military and civilian service and the recognition of the value of individual training and skill. It will be interesting to watch the extent to which the new concepts will become effective in national policy.

—ROBERT E. VAN DEUSEN

New Churches Reflect Trend Toward Modern Architecture

By FRANK MacDONALD REED

Lutherans are in forefront of current movement toward contemporary design in the construction of churches



CHRIST CHURCH, MINNEAPOLIS
Unusual and dynamic

FOR THOSE WHO CHOOSE to see it, there has been a marked improvement in the relationship of the church to the contemporary artist, and even a hint of the ultimate return of the church as patron of the arts, reminiscent of the age when the building of great cathedrals meant livelihood for artists, craftsmen and artisans.

In the construction of the noted French church of Notre Dame d'Assy, there has been a unique collaboration between the church and modern art, instigated by the now-famous Father Couturier, who invited all the top French artists to contribute to the decoration. This resulted in notable work by Henri Matisse and Georges Rouault, the greatest religious painter of our time, Fernand Leger, Braque, Lipchitz, Bony, Lurcat and others. Another French church, at Audincourt, features murals by Bazaine and windows by Leger.

No comparable movement in this country has come into being as the emphasis here is on the architecture, with only occasional valuable contributions by American artists.

IN AMERICA, the Lutheran church is in the forefront of the current movement in contemporary religious architecture and already possesses a number of the finest modern churches in the U.S.A.

Pietro Belluschi, now dean of Architecture at the Massachusetts Institute of Technology, has designed some unusual churches in and around Portland, Ore., including Central Lutheran and Zion Lutheran churches.

In his design for Central Lutheran, Belluschi has taken the three elements of the Gothic spirit—the pointed arch, the vertical line and the soft light becoming increasingly brilliant toward the chancel

—and built with them a church, which, to use his own words, has "a more human scale, designed . . . to produce the kind of atmosphere most conducive to worship."

The glass in the side walls of the nave has a great range of colors. This screen of glass to the left as you face the altar, consists of small panes in many shades ranging from light bluish gray, through blue and violet, to brilliant red in the vertical trellis work. By staining the wood on the wall opposite a warm "natural" color, and by staining the wood arches a Venetian red and the purlins above them a deep blue, Belluschi has managed to immerse the entire nave in a rich, sweet royal purple.

CHRIST LUTHERAN CHURCH in Minneapolis ranks as one of the outsanding modern churches in this country. Its pastor, the Rev. William Buege, wisely secured the services of the world-famous Finnish-American architect, the late Eliel Saarinen, who designed a church that has attracted visitors from all over the world.

It is unusual, dynamic. The outside walls lean somewhat. The inside is stark in its simplicity. No wall is parallel to any other. And the dominating feature of the interior is a sixteen-foot metal cross, fastened into the curving brick wall at the back of the altar, casting a slowly moving shadow across the chancel.

Saarinen conceived the natural lighting of the church as a means by which a mystic atmosphere might be achieved. There are no clerestory windows. The chancel window that extends from floor to ceiling throws natural light onto the curved white wall of the chancel. The window is concealed from view by a wood screen which creates the illusion of unbounded space in the chancel.

ARCHITECT BARRY BYRNE has designed two of the country's most imposing Roman Catholic churches in the Church of

INTERIOR OF CHRIST CHURCH
No walls are parallel

St. Columba in St. Paul, and St. Francis Xavier in Kansas City. They have an almost identical and very evidently symbolic form. The shapes of these buildings, unfamiliar and hence likely topics for much discussion, evolved only after years of thoughtful consideration of the requirements of a Roman Catholic church.

The buildings' fish-like forms are not wholly incidental. The fish, by its association with the miracles of the loaves and fishes and hence with the Eucharist, was a sign of Christian identity in the days of Roman persecution. It has its own symbolic Christian validity and some appropriateness in these times.

HOLY CROSS LUTHERAN CHURCH of Wichita, Kansas, designed by Ramey and Himes, has a contemporary design presenting a new conception of church architecture. The parabolic form of the building, representing the path a stone will travel if cast into the air, also represents man's attempts to achieve eternal life by his own efforts. As the stone returns to earth, so will man's efforts fail, and his last position will be the same as his first. The tower, surmounted by the cross, points the way to heaven through the redemption of Christ.

The horizontal roof connecting the parabola to the tower represents the "means of grace" through which the Holy Ghost functions to bring man to faith in Christ.

Carved into the stone panels between the windows of the south elevation are the symbols of the chief Christian doctrines.

In Madison, Wisconsin, the noted Frank Lloyd Wright has made his contribution to contemporary church design in the new building of a Unitarian congregation. Unusual wall arrangement, an indoor tree, rough stone interior walls and other features distinguish this structure.

SEATING CAPACITY of the church is 250 and the cost of construction was about $200,000. Some of the work was done by volunteers, with members of the congregation hauling stone 30 miles.

The church auditorium soars toward the glass wall at the front, which makes the outdoors a part of the room (*see cut on page 16*). In the shape of the room and the design of the pillars, the emphasis

ST. FRANCIS XAVIER CHURCH IN KANSAS CITY
It is symbolically shaped like a fish or a ship

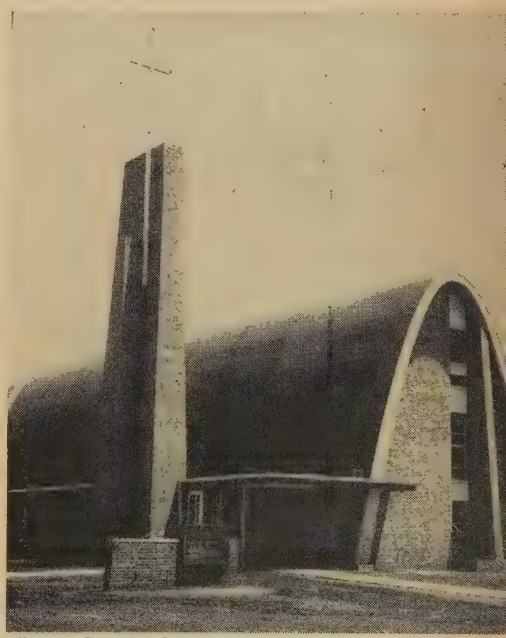
CENTRAL LUTHERAN, PORTLAND
It has elements of the Gothic spirit

ACCORDION CHURCH IN HOLLAND

is on triangles. These are repeated in the floor pattern and in the shape of planter boxes throughout the building. The room focuses on the rostrum and choir loft. Seats can be turned about to face the Hearth Room for the presentation of plays, or can be removed entirely for a clear floor space. Star-like lights dot the ceiling, giving the illusion of an open sky at night.

Explaining the triangles, Mr. Wright said, "As the square has always signified integrity and the sphere universality, the triangle stands for aspiration. In this edifice, the form is itself a form of quiet prayer—embracing and sheltering all the socio-religious functions.

"Instead of shutting from the inside the outside prospect which is beautiful, we have allowed it to come in facing the audience and have contrived a simple background for music and preacher."



HOLY CROSS CHURCH, WICHITA, KANSAS

INTERIOR OF CHURCH AT MADISON, WISCONSIN
In triangles, it brings the outdoors indoors

AT LAST MONTH'S CONVENTION of the Church Architectural Guild of America, held at Knoxville, Tenn., two Lutheran churches built in modern style received top awards for church design. Highest award for churches seating less than 300 went to Christ the King (Augustana) Church of Van Nuys, California, while the honor for churches seating more than 300 was given to Mount Zion (Missouri Synod) Church of Minneapolis.

In presenting the awards, Dean Henry L. Kampenhoefer of the School of Design of North Carolina State College noted that not one first prize went to a Gothic or Colonial style structure. He claimed that traditional church architecture is a victim of the high cost of living, and a growing desire for strength, simplicity and utility. The prize-winning churches, the dean added, reflected the search for new structural forms which at the same time enhanced religious motifs.

THERE ARE SEVERAL German churches of modern design, which are excellent examples of architecture in the modern idiom. One is the Frauenfriedenskirche, Frankfurt-am-Main, by Hans Herkomer. This is a fine interpretation of an altar set up in a "high place" as mentioned in the Scriptures. The walls are rough rendered in white plaster, on which are bold frescoes.

The Matthaikirche, Dusseldorf, was designed by Prof. Karl Wach and is impressive, with a long nave and dominating tower, very similar in appearance to the Saarinen church in Minneapolis. The Hohenzollernplatz Church in Wilmersdorf, Berlin, is a big reinforced-concrete brick-faced structure typical of German architecture of the pre-Nazi period. There is a great tower which clearly dominates the area near the church. Behind the altar there is a large stained glass

EXTERIOR OF CHURCH DESIGNED BY FRANK LLOYD WRIGHT
"The form is itself a form of quiet prayer"

window and an interesting chancel arch which depicts numerous saints, but the interior is somewhat gloomy.

One of the more unusual European churches is the Kruiskerk, Amstelveen, near Amsterdam, The Netherlands, sometimes known as the "Accordion Church." Accordion-like walls are one of the distinctive features of this modern Reformed church. Completed in 1951 and designed by Marius Duintjer, it features 996 small window panes divided among three walls of the building. The cross above the entrance, along with murals representing Christ and the Apostles, and kneeling benches, is evidence of an effort to restore customs which disappeared after the Reformation.

The most striking feature of this church, is, of course, the substitution of the small windows for the large windows customarily used in churches. Distributed over three of the four walls, they permit a screened light to penetrate to every corner of the church proper. They contribute also to the feeling of space created by the unusual walls and the high ceiling of the nave.

✠

AS THE MINISTER grows older, he must, to hold his own, remain mentally alive and alert. No minister has ever reached the point after which mental growth was not necessary. It is a constantly changing humanity with which the minister has to deal, and in whose interests he exists and labors. If he is stagnant mentally, he will soon find himself only tolerated. On the fundamental articles of his faith, he has a right to be inexorably conservative. On all else he had better cultivate the habit of changing his mind.—From *The Minister's Personal Guide* by WALTER E. SCHUETTE (Harper)

IN MEXICO, OUR NEIGHBOR TO THE SOUTH,

Lutheran Churches Are Hard to Find

By STEWART W. HERMAN

Divisions and restrictions have hampered progress of church although there's a promising mission field below the border

MEXICO IS MAKING a big bid for U.S. tourist trade and American airlines are co-operating by slashing roundtrip rates to new lows. As a vacation land, Mexico offers many excellent attractions: rugged scenery including live volcanoes like newborn Paricutin, ancient ruins of truly monumental grandeur, modern resorts with luxury hotels frequented by your favorite movie star, modern art and antique churches. You can go to Mexico City in summer to escape the heat or you can lounge on Acapulco's beaches to avoid the cold of winter. There is no other Latin country where English is so widely spoken.

It is not surprising that thousands of Americans are crossing the Rio Grande each year—not "wetbacks," of course, but greenbacks! (There is obviously a great difference between the poor Mexican laborer sneaking north to earn money and the comparatively "wealthy" Yankee rolling south to spend it.) A very large percentage of these tourists must be Protestant. But how many take the trouble to look up that relatively rare phenomenon: a Protestant church? To be quite specific, how many Lutherans among them stop looking at old cathedrals long enough to look for a Lutheran church?

One afternoon while I was in Caracas, Venezuela, two American couples drove up to our church gate and introduced themselves. Before boarding ship to begin their Caribbean cruise, they had asked their pastor for the addresses of Lutheran churches along the way. No sooner had they docked in La Guayra for a few hours than they rented a car and headed for the capital to find their Lutheran church. It wasn't Sunday, but that did not matter. When they were shown into the church itself, one lady politely asked a pastor to lead them in prayer. She, too, was collecting souvenirs . . . but of a different kind. So far as I could discover, our Mexican pastors had very few such visitors.

IT ISN'T ALWAYS EASY to find Protestant churches, let alone Lutheran ones, unless you start with advance information. Even in Mexico City they are not easily located. The signs are not very large and the steeples are *not* surmounted with neon crosses. In fact, I was shown one Presbyterian church without a sign of any sort. This congregation had lost its previous property when a new boulevard was put through the old city. As the former property was state-owned, the Presbyterians requested a replacement from the government and were finally given an old Roman Catholic Church which for years had served as a storehouse. This was, of course, resented—which may be why there is no provocative sign on the old church today.

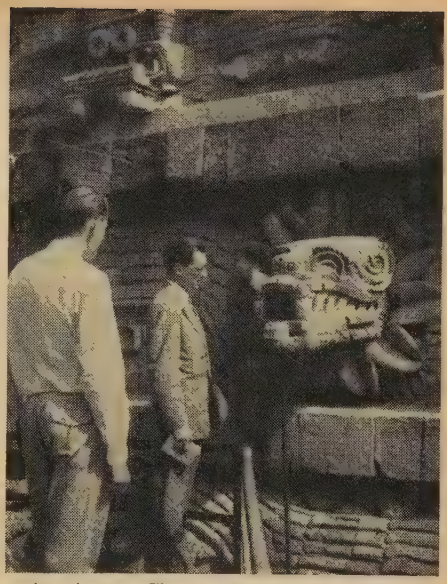
Lutherans are relative newcomers to the Mexican scene and never shared in

the allocation of ex-Catholic churches. As a matter of fact, the number of Catholic churches being used by Protestants in Mexico today is no doubt far smaller than the number of Protestant churches taken over by Catholics in Poland since World War II. The largest and handsomest Lutheran church in Mexico was erected a few years ago in a fine suburb of the capital by the Missouri Synod and is used exclusively for English services. Thus, Americans wishing to worship in English have a choice of three churches on Sunday: the Lutheran Church, the Union Church (non-denominational), and the Anglican or Episcopalian Church.

LUTHERANS IN MEXICO may be divided roughly into five chief groups. One such group, the 400-500 Scandinavians (Swedes are quite numerous; Danes are fairly numerous; Norwegians and Finns have only a handful) has no organized worship. A few go to the English services. They should have their own pastor.

The German colony constitutes the second group and is served by a Lutheran pastor from Saxony, Friedrich Fraustadt, who has lived there for a quarter of a century. The total number of Evangelical (mostly Lutheran) Germans scattered throughout Mexico runs between 3,000 and 4,000. Most of them live in or near the capital city. Only recently has this group begun to give serious thought to the erection of a church of their own. Until the last war they held services in the English Church, since then in one of the Spanish Methodist churches for only 45 minutes at the awkward hour of 9 A.M.

THE REMAINING three groups are the result of American missionary work. The Missouri Synod inaugurated its mission about 15 years ago and now has, if I am correctly informed, two Spanish missions in the capital and two or three in other cities, as well as a small seminary in Monterrey. Pastor Bernard Pankow of the handsome new church behind Chapultapec is the only American, as there is a strict law prohibiting religious ministry to Mexicans by non-Mexicans. For this reason the new church has services only in English and endeavors, at the same time, to serve Protestants of the foreign colonies in the capital. This latter effort, incidentally, causes considerable confusion among European Lutherans who are not familiar with the exclusive nature of the Missouri fellowship.



AT AZTEC EXCAVATIONS IN MEXICO
Dr. Herman studies an ancient lion

Then there is the mission of the American Lutheran Church which was founded only about five years ago but is today about the same size—approximately 500 members—as the Missouri mission. Three of its five pastors are located in different suburbs of the capital. Other congregations, some without full-time pastors, are

scattered throughout the country. Except for Grace Church served by Pastor David Orea Luna, all the parishes are worshiping in rented houses.

Although some of the pastors have been trained at the ALC Seminary in Columbus, Ohio, a Lutheran Bible School has been established in San Juan, Texas, to prepare men and women for Christian service in Mexico. Sixteen Mexicans are now taking the two-year course. The Missouri Synod, as mentioned before, has a similar institute staffed largely by Americans. It is a strange fact that foreigners cannot preach to Mexicans, but may teach them how to preach.

THE THIRD Lutheran group is the result of a "faith mission" supported primarily by Lutheran Americans of Swedish or Norwegian origin. This mission, known as the World Mission Prayer League, is not allied to any church body but has a fairly extensive program in Latin America (Bolivia and Ecuador) and in Asia which depends entirely upon the freewill offerings of friends and the self-sacrificing devotion of its missionaries. Until now they have managed to maintain some American missionaries in Northern Mexico (Lower California) where the work was launched but soon these foreigners must be withdrawn. There has been some discussion about turning this work over to the ALC, if it can supply Mexican leadership for that area.

This, then, is the sum total of Lutheranism in Mexico. It is not nearly so strong as certain long-established churches—the Presbyterian, Baptist and Methodist—which have a mission history of a full century in many parts of Latin America. Nor is our church growing as spectacularly as the recent Pentecostal or Adventist movements which are making phenomenal progress in the disturbed wake of World War II.

ONE SUNDAY MORNING I preached at the German service which was attended by about 100 persons, most of whom have lived in Mexico so long that they now have Mexican citizenship but cling to the traditions of the homeland. In the same week I met with a few representatives of the Scandinavian colony to discuss—prayerfully—a more adequate Lutheran ministry in one of the Nordic tongues.

The next Sunday I went to the Missouri Church for the English service where I found about 60 adults and 35 children, it being the Sunday after the end of the vacation Bible school (just before Christmas!). That evening I joined in the Spanish hymns at Grace Church and brought greetings to the little congregation of 20 persons. As always, this variety of Lutheran experience was both impressive and depressing: impressive because it reveals the worldwide scope of our great Reformation church, but depressing because of the linguistic and national barriers which have divided us and weakened our common witness.

The Lutheran World Federation holds high a new standard to which all Lutherans can rally. This standard is one of justification by faith through grace, . . . based on the Bible and expressed in the Augsburg Confession of 1530. LWF cannot and does not foster Lutheran unity by employing force. In Mexico, as elsewhere in Latin America, it simply seeks to hearten every isolated Lutheran by reminding him that we are a great family of 70 million souls within the Christian kinship, and that 70 million Lutherans should not think of themselves as a lonely and helpless minority. We should find a way of worshiping and working together.

COMMUNISTS USE RELIGION AS A FRONT

By NANCY FOX

Arrest of leader of People's Progressive Party reveals that political rally was disguised as religious service

SINCE THE RECENT political upheaval in British Guiana, all public gatherings other than religious have been forbidden except by special permit. On the whole, this order has been quietly obeyed by the people. Recently the People's Progressive Party was accused of using a religious meeting as a screen for their activities. Mrs. Janet Jagan and several of her political companions were arraigned and tried in court, and Mrs. Jagan was subsequently sentenced to pay a fine.

In the testimony, an assistant superintendent of police in the area where the meeting was held said that when a report was received concerning the gathering of some people, he and several officers went to investigate. They found about 150 people, among them Mrs. Jagan, gathered under a tent in a yard. There were benches, bags, chairs and a table on which were an amplifier, pick-up and six records.

Testimony given by another witness stated that Mrs. Jagan was overheard addressing the crowd in a low voice, saying, "They have taken away our constitution and brought soldiers on us."

AT THE APPROACH of the police, a man attempted to slip away from the group, carrying a tin behind his back. Apprehended, the tin was found to contain PPP pamphlets entitled "No Constitution, No Christmas," and song sheets of "Army Go Home," and "Fighting Men."

When questioned about the meeting, and her presence there, Mrs. Jagan said it was a religious meeting and that she was present merely as an invited guest. Later, in the court questioning, she denied that the real purpose of the ceremony or meeting was to address the gathering on other than religious matters and that a fictitious ceremony had been set up as a sham. She said she had attended several Indian functions since her residence in the colony, and that she had attended this one clad in a sari (the chief garment of a Hindu woman) because the man who had invited her to attend the ceremony said she usually looked nice in a sari and asked that she do him the honor of wearing it on that occasion.

AMONG THE THINGS taken from Mrs. Jagan at the time of her arrest was a piece of paper with quotations of the late Mahatma Gandhi on cowardice, discipline, and courage. A book found in the tent was titled "Communism and the People." Mrs. Jagan requested that the police return to her the loudspeaker, saying, "We hired it . . . up to 2 P.M. and who is going to pay for it?" Found in her car at the time of arrest were six copies of a journal published in Bucharest, two magazines titled "The People's China," and a picture of Mao-Tse-Tung, president of the People's Republic of China.

Mrs. Jagan was very calm during the court trial, and seemed to answer all questions without hesitation. Asked to what religious persuasion she belonged, she replied that she was born to the Jewish faith. Asked if she were still a member of that faith she responded, "Yes. I'll never renounce my religion. I was born a Jew and I shall die a Jew. I am a Jew until I renounce my religion."

Asked if she believed in a Supreme Being she agreed she did.

"God?" asked the examiner.

"If you wish to call it so," she answered.

Asked what she swore by she replied, "The Talmud. The same book by which I swore in the House of Assembly. I had asked the clerk to permit me to swear by it."

"Yet you swear by the Bible here," persisted the examiner.

"It is just a matter of formality," replied Mrs. Jagan. "The basis of the two religions is slightly similar."

Asked if she thought the abolition of religion necessary for people to be truly happy, she replied, "No. In fact, I have always been a firm advocate of the freedom of religion and I always respect religion."

APPROACHING THE political sentiments of Mrs. Jagan, she was asked if she is a firm admirer of the Russian way of life or an ardent admirer of the Russian system of government at present. Mrs. Jagan considered it a nice form of society. She again denied belonging to any Communist party, and denied that in the United States she had studied at the Young Communist League or attended any of their meetings, but admitted that she was the local correspondent of the English newspaper *The Daily Worker*.

At the end of the trial, Mrs. Jagan was fined $250 and costs or three months in jail. In the 17-page decision handed down by the judge he said in part: "Defendant admitted that it was after the police had come and called on the meeting to disperse that preparations began for a religious ceremony and that it was she who suggested to Misir whom she had brought along with her that he should officiate as a pandit . . . The defendants held a meeting for which there was no police permission . . . I am satisfied that it was a political meeting and that what took place after the arrival of the police was an unholy farce."

ADDRESSING HIMSELF particularly to Mrs. Jagan, the magistrate said, "You deliberately bedecked yourself in Indian costume to go to this district in which you know there reside large numbers of the Indian community and so carried with you this work of Mr. Nehru [a book entitled *Towards Freedom*] and sayings of the late Mahatma Gandhi relating to a period when India was in the throes of her struggle for independence, hoping thereby to win the favor of this element of the community, especially as you had a copy of your *Thunder* [local publication of the PPP] to show them that your husband and Mr. Burnham were then in India, and to solicit subscriptions to what is called 'The Fighting Fund' to defend the comrades charged with sedition, while at the same time distributing your pamphlets . . . Your attending this scene . . . and carrying this paraphernalia with you was a deliberate act to flout the authority. It was nothing else but a camouflage, an unholy farce for you to carry out your designs just as you intended in your Indian costume, along with the sayings of leaders, to prey on the credulity of the ignorant persons around—all this, the working of a very subtle brain."

Boots Taught Me About Life—and Death

By MARTHA STOCKSETH

When my best friend died she left me a precious knowledge of God and faith in His good plans

SHE WAS MORE to me than a sister—she was my dearest friend.

Her name was Aurelia but we called her "Boots" for short. I am speaking in terms of the past instead of the present, for this lady who shared so many of my problems and heartaches has gone on to be where there are no tears and sorrow and—best of all for her—no more pain.

Our lives had a great similarity. Her first husband died of pneumonia when Boots was quite young. I was but a child at the time, but I remember it very well. My first husband died also, from wounds received in action in World War II.

Boots proved such a comfort to me that night long ago when I received the telegram from the War Department! Somehow I sensed what terrible news it held. I could scarcely bring myself to open it. Even though I suspected the worst, I kept putting off opening the envelope, thinking that as long as it wasn't confirmed I could still hope.

BOOTS FINALLY OPENED it for me and broke the news to me as gently as that kind of news can be broken. I shall never forget those first few moments of utter despair and desolation. I stared at the words but only one stood out apart from the rest, a four-letter word that changed the course of a whole lifetime: died. The young man with whom I was going to share the rest of my life was gone. There would be no more letters to write or to receive. That hat he left with me to keep until he got back would have to be put away until a later date when I could look upon it with fond memories instead of a crushed heart. Boots had experienced the same thing earlier in her life and she understood what I had to face and she helped me to accept it. She helped me to face many things, even this that I write about, her death.

THEY HAD TAKEN her up to the operating room and I stood outside her room waiting for her to return. She was undergoing an operation for a tumor, an operation which always holds a question mark as to its outcome until proven otherwise. I kept a prayer in my heart constantly during that two-hour wait.

Finally I saw them wheeling her toward me down that long corridor. My thoughts ran wild with relief. I thought because she had survived that ordeal, the worst was over. To see her alive and breathing meant so much to me. Surely she would be all right. The nurses had just settled her into bed when the doctor motioned for me to come out into the hall to talk with him.

He told me she had an advanced cancer and there was absolutely nothing they could do for her. I couldn't grasp for a

moment just what he was trying to tell me. I must have looked confused and bewildered for his next words were brutal as if he were trying to shake me into reality: "After all that's just life."

Did he expect me to take this blow without flinching? I knew that eventually I would take it—there's nothing else to do—but I realized that we can never arrive at the middle of the stream without first starting from shore. For a moment I thought he could be wrong and then, deep within me, I knew what the doctor was saying was true.

I WANTED TO SCREAM at the top of my voice as if to drown out this terrible news, anything that would bring relief when there seemed no relief. I dared not move until I had myself disciplined to go into that room with a smile of encouragement. I had to control myself. I knew that I would have to bury this news deep within so there would be no indication that anything was amiss. I uttered a prayer for courage and walked hesitantly into the room.

Boots smiled and somehow that smile was more beautiful than any I'd ever seen. I reached for her hand and held it just a little tighter, for somehow her hand had become a great possession which I was reluctant to let go. Boots asked me what the doctor had to say regarding her condition, completely unaware of the turmoil in my mind and soul. I couldn't speak for a moment, for fear my voice might tremble and reveal the secret that only the doctor and I shared. Finally when I spoke it was in a slow deliberate tone which sounded hollow and loud. "The doctor says everything is coming along fine. He also asked if there was anyone who could stay with you during the night and I assured him that I would be only too glad to."

I knew Boots would want to know why it was necessary for someone to stay with her during the night. I probed desperately through my mind for the answer finally coming up with one so feeble I wondered if she would be convinced. "You see," I began, "while you're under the influence of a sedative you have been trying to get out of the bed. It will only be for a few days."

ONLY FOR A FEW DAYS! How those words pounded within my mind. I dreaded leaving yet I knew I couldn't stay by her side the whole fifteen days. That's how long he said it would be at the most and I needed rest, for suddenly I felt very tired. There was no rest that afternoon and when evening came I hurried to the hospital.

It seemed that those days following were apart from the outside world. Life consisted only of making trips to and from the hospital. I was exhausted as I sat by the bedside and tried to grasp this thing which had enveloped my soul, trying to make every minute count, hating precious sleep because it took me away from her. Fifteen days seemed such a short time. What would life be without Boots? I had come to depend upon her so much.

Childhood memories came to mind. When I was very small she taught me how to use my knife and fork correctly. Regardless of the questions Boots knew the right answers, as far as I was concerned. As a child I admired her and as I grew older I appreciated her and all that she was. I wondered if life could ever matter to me again. I got my answers to these thoughts from the very one concerned.

BOOTS BECAME WEAKER as the days wore on and somehow the voice within her soul revealed to her that she would

soon come to the door which opened to the other side. Boots welcomed the coming event, for pain had now racked her body until she writhed in agony. She became weary and spent. Death became sweet to her and she was reconciled.

I was also reconciled and walked hand in hand with her up to the door that would separate us for a little while. As we approached the door she pressed my hand and left these reassuring words ringing in my heart and soul. "There's no fear, no fear."

Here was Boots again giving me courage to face life and its trials, just as she always had, and then it was that I knew life would take on old beauty for I had something to look forward to. And until I come to that same door I will make the best of life and accept the things life has to give, which she had always taught me was the secret to happiness.

Boots wasn't my source of strength but she had pointed me to the One who does supply my strength and faith.

We don't come to this place of acceptance without first shedding tears and sitting alone with God, waiting for Him to anoint us with the oil of peace. But after we've wept and after we've sat alone with Him and after He has given us peace of mind, then we are to get up and go out to meet tomorrow with courage because we are not afraid.

Don't Shut Out Your Shut-Ins!

By LUCY M. ELLIS

Sympathy and flowers are pleasant, but a real job which they can do will help them a great deal more

THE VISITORS FROM THE CHURCH were always friendly and their coming assured a pleasant hour or two. How often I've heard them come, saying "Good afternoon. I've come to call in behalf of our church."

There was plenty of sympathy and small-talk, all to let the shut-in know that her church hadn't forgotten her. At Christmas time they always sent a greeting and at Easter time a lily was brought from the chancel decorations. But for the average shut-in, that's her entire contact with her church.

MANY YEARS AGO I became one of these shut-ins, but not content to be an inactive part of my church I've found several ways of doing my bit. However, first I had to convince people that I could do church work and wanted to do it. I found that the ministers and church leaders had to be educated! They had to learn that even if a shut-in feels she isn't capable of doing some work for her church, she ought to be encouraged to give it a try for the self respect, joy of accomplishment and mental stimulation it will give her in her effort to start building a new life.

There are many things a shut-in can do as capably as anyone else. Foremost is telephone work. For years now I have headed my church's telephone com-

mittee, with twelve other women working with me. Most of them are also unable to do more active church work. We give out meeting notices, find out how many to plan on for church suppers, announce needs for collections and take care of similar routine chores.

Another job almost any shut-in can do is to address envelopes. Many can even write letters. Helping to enlist Sunday school teachers and workers for other church programs is something that can be done by letter or telephone. A group of shut-ins can make a valuable recruiting team.

FOR SEVERAL YEARS I acted as a sort of telephone secretary to a bachelor minister. Having no one at the parsonage most of the time, he needed a capable helper to take his telephone calls. I always knew where to find him, so any emergencies could be answered at once. Other calls which came in, I passed along to him each night. It was a great help to him and solved a special problem during the vacation periods.

Another minister in town was overworked, but his congregation had no money to provide extra help. Telephone assistance from a shut-in helped him in many ways, arranging board meetings and attending to other time-consuming details of church activity.

A smart businessman I know has become a shut-in, but has turned his ability to putting on his church's annual financial appeal. He has just completed a drive to raise money for the building of a much-needed parish house. He offered his services to the congregation, since he had the time and could do most of his work by telephone or letter. The offer was accepted and he carried the program to a successful conclusion. But if he had not come forward with his offer, would anyone have asked him to do this work?

If you haven't a ready-made job in your congregation for shut-ins, take the trouble to manufacture one. Such a job will do them more good than all the sympathy of the entire congregation. Don't let your shut-ins feel shut out. Make them a part of your church's program.

Help With a Hospital Bed

By ERMA ELLIS SCHLENK

Some church groups provide an unusual service by aiding members who temporarily need wheelchairs or special beds

THERE ARE A LOT of things in this world that people do not think about until an emergency arises. Hospital beds are one of them. You may have read ads in the paper that such beds are for rent or sale and thanked heaven that no one in your family needed one. But that isn't proof that they never will!

I spent several weeks recently at the bedside of a hospitalized relative. During that time I became acquainted with several other patients and their families and friends. The expense of being ill brought them much anxiety in these days of high prices. Thirty-six dollars a day for special nurses can mount up with amazing speed.

People in ordinary circumstances have

reason to worry when hospital, doctors', and nurses' bills are waiting to be paid. In fact, if they don't have hospitalization insurance to help pare the cost, I wonder how they can manage at all.

ONE ELDERLY WOMAN who was in a three-bed room (to cut expense) had been there three months. As it neared time for her to be dismissed she asked me to find out what it would cost to buy or rent a hospital bed. She lived with an elderly sister and wanted to make the work of caring for her as easy as possible for her sister. Her daughter, who was paying all of her mother's bills, lived outside the city.

I learned that the bed itself, with two cranks, costs $72.60. An inner spring mattress is $45 and guard rails are $34 more. Older people want the side rails because they are afraid of falling out of such high beds and perhaps breaking a hip, leg, or arm. To rent such a bed costs $19 a month or $4.75 a week.

I'LL NEVER FORGET Mrs. B's disappointment when I told her the rental charges. Her chin quivered as she thanked me for my trouble. She said she couldn't think of asking her daughter to pay for such extras when she had already had such heavy expense.

Several days later, on a Sunday afternoon, Mrs. B called to me as I passed her door. She wanted me to admire the beautiful flowers some of the church ladies had brought her.

The flowers were lovely and I said so. Then she said with a happy smile, "Guess what?" Her face glowed. "The church guild owns a hospital bed and the ladies are sure it isn't in use now and that I can have it when I go home. Free!"

That night when my husband and I were riding home I told him about Mrs. B's good fortune. He was as pleased about it as I was. He kept exclaiming, "What a grand idea! What a perfectly grand thing to do!" Then we wondered why more guilds and clubs didn't do the same thing.

"Maybe they do but we don't happen to belong to the ones which do," I said. But he was already figuring ways and means.

"IF THE INITIAL investment seemed too high they could get their cost out of a bed by renting it for two or three dollars a month," he said. "In that way it would pay for itself in three years or so and then they could donate the use of it or keep on charging a small amount and make money for their club or for a second bed. It would certainly mean a lot to the patient-members who were already swamped with bills."

"It would mean even more to the one who nurses them after they get home," I said, thinking of the alcohol rubs and bed baths and bed pans which were going to be in store for me when our patient came home.

Later we rented one of those easy-to-manipulate hospital beds. We needed it only a month and it was worth every cent of the $19. But even as we used it, we couldn't help thinking about how much it would mean to those who do not have money for such extras to find that their church guild or club was ready to donate the use of a hospital bed. We were glad to know of some groups forward-looking enough to provide such help for their members, sometimes even including wheelchairs or crutches.

CHURCH ORGANIZATIONS can become stops instead of steps into the church. —GEORGE E. SWEAZEY in *Effective Evangelism*

FIVE MAKE A FAMILY

LOVE ONE ANOTHER

As KAREN, PETE, and I seated ourselves in our usual pew, I bowed for a moment in prayer. Karen followed my example but Pete stared straight ahead until she nudged him. Then he ducked so fast he shook the whole pew.

My prayer was brief, for this was not my first appearance in the church this morning. Mrs. McIvor and I had come early, as befitted the members of the altar guild "in charge" of the arrangements this month.

OUR CHURCH is always beautiful and the atmosphere reverent. It seemed particularly so today because we had arranged the chancel with loving care. I knew, for instance, that the fair linen was spotless and had been placed on the altar with gentle hands. I knew that the paraments and even the bookmarkers were even, for Mrs. McIvor had checked on them after Pastor Ittel looked up the lessons. And I knew the crisp texture of each gladiolus bloom, since we had placed each stalk in its vase "just so."

"Mother," whispered Karen, clutching my sleeve. "You should have seen our Sunday school class! It—"

"Hush, dear. Let's just look around the church and think of what it tells us about God."

"But, Mother! This was exciting! We—"

"Karen!" My whisper was sharp. "I come to church to worship. You can tell me about your lesson later."

"This wasn't—Oh, well." She subsided into injured silence.

As I WATCHED the acolyte light the candles, I tried to take my own advice. I thought of Jesus, the Light of the world, and of the bright rays of his glory shining in twentieth-century darkness. Pastor Ittel asked us last week to think of every act of unselfishness, every bit of purity, every deed of courage as a glimmer of Christ's goodness. All week I've been watching, and it's surprising what a lot I've found. There was—

Karen twitched impatiently and began ruffling the pages of the Service Book. I laid my hand on her knee.

"Can't I even look up the hymns?"

"Of course. Just do it quietly."

Pete sprawled across her. "Can I tear up my bulletin?"

"No, indeed! They cost money."

"I know. But I'm finding all the numbers and I don't have enough markers."

Leaning over to give him my bulletin and show him how to use it to keep two more "places," I caught Eloise Clinefoos's eye. She nodded toward the chancel and smiled her approval. Perhaps her manner was a bit that of royalty commending the populace, but I was glad she was pleased. She'd be just as quick, I knew, to express displeasure if all did not suit her. No one could ever accuse her of insincerity.

Karen's tenseness seemed to leave her when the service began. She knows the liturgy and all the familiar hymns. I could tell she was paying no further attention to whatever had been on her mind. She hardly noticed when Pete

pushed past her to creep close to me.

"Where are we?" He held out his book. "I'm lost again."

WHEN WE HAD FOUND the place, he nailed it down with a moving finger. I gave him a helping hand when it came time to turn to the parts that change every week. If he keeps on at this rate, he'll soon be "on his own" in church, too.

After church, Mrs. McIvor waited with me till the pastor was through shaking hands at the door. He always knows who ought to have the flowers from the altar. Even in a growing congregation like ours, he knows who is sick, who has lost relatives, who has a special birthday or anniversary, who has a new baby. I suppose it's a lot like being a parent to a large family—every single one is important.

Eloise and Mrs. Ittel came up as we finished making out the list. I heard Eloise mention Karen's name. Then Mrs. Ittel said quickly, "I'm sure Karen wasn't involved in any way. She isn't that sort of child at all."

"What sort of child, Mrs. Ittel?" I asked. "I'm never sure what sort of children mine may be from one minute to the next. Just when I think I know how they will act, they turn right around and surprise me. Is Karen mixed up in mischief of any sort?"

"Oh, just a little trouble in the junior department. The children had a substitute teacher and tried to take advantage of her. Nothing very serious."

"That's where I can't agree with you," protested Eloise. "For Christian children to be rude to a person who is kind enough to come and teach them, shows there is something radically wrong somewhere. And I think we have to face the fact that either the church or the home or both must be failing."

"That's certainly putting it strongly," said the pastor. He turned to hang his cassock in the cupboard with great care, leaving his wife to explain that children are children after all and what can we expect?

I LEFT WHILE Eloise was still answering that one. Perhaps she won't expect quite so much when Weesie reaches the junior department.

Dan and the youngsters were in the car waiting for me, Susie proudly displaying a rather lopsided heart she had cut all by herself. "If you cut a heart, you love Jesus," she declared.

"Why?" demanded Pete.

"Because!"

Karen sighed. "Now, can I tell you about Sunday school?"

"Maybe you'd better."

"Well, this funny woman came to teach us and she didn't know the lesson or how we look things up. We'd given out the pencils the way we always do and she just wanted us to go around the circle and each read a little. So Frank stuck out his lips and made a mustache with his pencil and the rest of us copied him. Then she got cross and told the superintendent and he said for Frank to turn his back to the class, so we all turned our backs because we did the same thing he did and thought we ought to be punished, too."

"Karen! I didn't know you could be so rude!"

"Well, they were rude first. Sometimes we get tired of being the polite ones all the time."

Whatever I might have said, Susie got there first. "The Bible," she explained, "says, 'Love one another.' "

Dan gave me a warning look. "That seems to cover things nicely. What are we having for dinner?"

Personal Problem Clinic

Reformer

QUESTION: I am engaged to marry Bill. He has a great many fine qualities—otherwise I wouldn't be interested in him. But he has three big faults: he smokes, he swears, and he allows his suits to go unpressed for months. How many faults he sees in me I don't know—the only one he mentions is that I am "always in church." I have mentioned the "big three" to him, but he is indifferent about them. I haven't been able to make an impression. But I feel sure that once we are married I'll have more influence on him and can prevail on him to change.

Just how much pressure should one exert? Should I attack all of these problems at once, or take them one by one? Which one should come first?

REPLY: Young lady, you have an ambitious program. But if you can't effect changes now, in the midst of premarital love and anticipation, why do you assume that you can accomplish more later? If you believe you can pressure him into "reforming" now is the strategic time. To use arguments or threats after marriage will be likely to bring about a conflict between you.

The question of Bill's clothing is the easiest problem. You can solve it by assuming the care of his wardrobe and by seeing that his suits are kept in proper order. In time he may come to appreciate their improved condition and your efforts. This kindness may tend to open his mind to your other desires.

A direct attack on smoking or swearing is not likely to accomplish much. You had better take for granted that only a long-term campaign of the most subtle sort will be likely to change him. Habits are hard to break, unless the person himself has a desire to change them, and even then the task is not easy. You will do much better with a prolonged, nonirritating plan to create in Bill a desire for change. Maybe a few of his friends could help. Steer him into groups, at home or away from home, where the language is refined and there is no smoking.

Rejection or help?

QUESTION: Gail is in the eighth grade in a rural school. She is bright. But she is disliked because of some borderline behavior which has become known. In her poverty-stricken home, which is always in disorder, she is constantly scolded. Her parents take little or no interest in her.

The classmates of this girl are aroused about her behavior. They regard her as undesirable company. They are planning to petition the principal to have her removed from the class. Neither boys nor girls want to associate with her.

REPLY: We must first find out why Gail has started her poor behavior, and then deal with her in a constructive way. To have her barred from the class—if that can be done—will do her no good. She will feel utterly friendless and without hope.

A good procedure will be to ignore her antisocial behavior, but give recognition to the powers Gail possesses and welcome her into class affairs as though nothing had happened. Her good intelligence offers an excellent point at which to begin. Let her classmates make it clear that they consider her bright.

It is almost certain that she now feels neglected, rejected, and friendless—that she feels driven to make some desperate bid for attention. Once she realizes that her classmates want her, that they recognize her mentality, and that she has a standing with them, she may probably respond in a wholesome way.

Let this be a project of the class. A teacher, parent, or a social worker could lead the group to understand the girl, see her problem, and join in helping her.

—EARL S. RUDISILL

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read MATTHEW 6:25-34

THERE IS NO VIRTUE in using the Bible without understanding; there is harm in using it with misunderstanding. This is the major reason for the prodigious effort which went into the production of the Revised Standard Version. The Eternal Word, many American Protestants believed, can reach men more effectively through the most accurate translation possible, put into the English that will make it most clear and forceful. Whenever we ask why this Bible is different from the King James Version, our basic answer will be found in this fact.

The RSV helps us to understand better the verses printed on this page. In these verses Christ was pleading with us to have the calmness of trust in God's care which the man can have who is in right relations with God. Now the words say so, unmistakably.

There was no mistranslation of it in the KJV. We had just outgrown the language. That way of writing belonged in the seventeenth century, but this is the twentieth.

PARENTS AND TEACHERS as well as preachers have been compelled continually to explain the "Take no thought . . ." of Matthew 6:25 in the KJV. People got puzzled when they thought about it. Was Jesus being impractical? Does God put a premium on recklessness or lack of prudence? A ne'er-do-well could have found comfort in this verse and quoted it to support his waywardness.

(King James Version)

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

(Revised Standard Version)

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

(Matthew 6:25, 26, 33, 34)

Always, of course, Jesus was only speaking against our tense and worried state of concern about our food, clothing, and the like. These things are important, of course; but we get so concerned about them that we become completely absorbed in providing them. Then we have forgotten about the more important things of the spirit and so lost our heritage of faith.

It might have been better if the revisers had said, "Do not be worried . . ." What we have, though, will serve very well.

Twenty-six-inch Bookshelf of the Great Christian Writing

Library of Christian Classics. Westminster. Vol. 1. Early Christian Fathers. Translated by Cyril C. Richardson et al. 415 pages. $5. Vol. 6. Augustine: Earlier Writings. John H. S. Burleigh. 413 pages. $5. Vol. 14. Advocates of Reform (from Wyclif to Erasmus). Edited by Matthew Spinka. 399 pages. $5. Vol. 24. Zwingli and Bullinger. Edited by G. W. Bromiley. 364 pages. $5.

Nineteen centuries of Christianity have produced a mountain of books approximately as high as Everest. Over these 1900 years the explication of the Christian faith by theologians, philosophers, preachers, poets and others has been the most notable and persistent literary activity in the world.

To gather together the most valuable of these writings from the second through the sixteenth centuries, and put them in good English and in 26 well-printed volumes, is a project of first-rate importance. British and American scholars are co-operating, with SCM Press in England and Westminster in the United States sharing in the publication.

Four volumes appeared in 1953 (Vols. 1, 6, 14, 24). No doubt it will be four or five years before the series is complete. Dr. John Baillie of Edinburgh and Drs. John T. McNiell and Henry P. Van Dusen of New York are the general editors. Several Lutheran scholars, including Dr. Theodore G. Tappert of Philadelphia, will aid in producing the four volumes of Luther's writings which are scheduled among the 26.

Several editions of the Church Fathers beginning to appear in recent years have reduced the urgency for new work by English-speaking scholars in this field. The LCC volumes (judging by the first) are to be especially valuable because of their rigorous selectivity and their introductory materials. Vol. 1 contains letters of Clement, Ignatius, Polycarp, the Didache, the First Apology of Justin Martyr, Irenaeus against Heresies, and other second-century writings. Vol. 6 is the first of three representing Augustine. This volume has eight of the "earlier writings," before A.D. 395. Several of these, such as *On Free Will*, are important in the study of Luther.

Advocates of Reform (Vol. 14) presents Christian thinkers of the period of transition from mediaeval to modern times. The individuals represented here are known to most Christian students only by descriptions in church histories, rather than directly from their own writings. The editor of the volume, Matthew Spinka, has included two essays apiece by Wyclif, Hus, Erasmus, and one each of four representatives of the group at the University of Paris who during the fifteenth century advanced the ideology of church reform to the point Luther took over in 1517.

Zwingli's career, and his reform efforts at Zurich, closely paralleled the career of Luther. Unfortunately the sharp divergence eventually developing between the two led to an enduring cleavage in Protestantism. The Christian Classics series gives a sufficient sampling of Zwinglian thought in five of his essays, including one on the Lord's Supper. Included in the volume is an essay by Zwingli's successor in Zurich, Heinrich Bullinger.

The danger among Protestants, especially in America, is to lack historical perspective. Study of history is an insufficient remedy. Knowledge of great Christian thinkers of the past as they themselves recorded their thoughts is a necessary discipline for serious Christian students today.

Theology for Laymen

Handbook for Christian Believers. By A. J. Ungersma. Bobbs-Merrill. 215 pages. $2.75.

Someone wrote recently, "American Christianity is experiencing a resurgence of

theology because of the desire of the laity for clarity on the great verities of the Christian faith." This book is one response to that desire. It is written primarily for laymen who want to know more about the basic beliefs of the Christian religion.

Man's origin and destiny, the Bible as God's Word, the person, work and way of Christ, the work of the Holy Spirit, the life of the church, the Sacraments, are all discussed in terms that the average layman can understand. This book would be good for group study during Lent. We are sorry there is no index but that omission is more than offset by the clear and convincing style of the writer.

An interesting feature of each chapter is that it is "triggered" by the author's recollection of some personal experience from the rich background of a life lived as a parish minister, university professor, navy chaplain, and clinical psychologist. At present he is the head of the department of psychology at the San Francisco Theological Seminary. RALPH C. ROBINSON

Spring Grove, Pa.

New Voice in the Pulpit

Preaching from Isaiah. By John P. Milton. Augsburg. 187 pages. $2.50.

Isaiah has been styled the Evangelist of the Old Testament, but how little his voice is heard from most pulpits! Here is a book of which the author says: "The primary purpose is to demonstrate how preaching from Isaiah fits the Lutheran pericope system of texts for each Sunday of the church year."

The pastor who will avail himself of *Preaching from Isaiah* will produce a new voice in his pulpit. The congregation will discover a freshness in the preaching—old divine truths adorned in regal splendor.

For each Sunday in the church year the author presents: A Topic for the Day, a Text, a Theme. Then follows about a page of exposition on the Relationship of the Text to the Topic. This is followed by a section of Basic Religious Teachings of the text, and is concluded by a section of New Testament Echoes of the Text. In addition, the book contains 25 suggestions for topical preaching from Isaiah and a series of great texts in the book of Isaiah.

This is more than a book of sermons; it is a book of instruction on how to prepare a live sermon on a topic for the day by synchronizing the voice of Isaiah with the voices from the New Testament, thus producing an oratorio of divine harmony. The author is professor of Old Testament at Luther Theological Seminary, St. Paul.

Pittsburgh, Pa. DAN B. BRAVIN

Chapel on Lake Michigan

Faith Builds a Chapel. The Story of an Advenʇure in Craftsmanship. By Winifred C. Boynton. Reinhold. 135 pages. $8.50.

This is a unique book because it tells of a significant adventure the like of which you have never read. A family with a summer estate on the shores of Lake Michigan builds a chapel. By another lake in Norway is the ancestor, one of the little *Stavkirkes,* or wood-chapels, like those St. Olaf is said to have built wherever he found a pagan idol.

The glorious little church is eloquent with murals and wood carving all over the interior. The necessary research in symbolism and methods, the painting, and the carving took eight of the nine years spent in finishing the chapel. It was *the* great adventure in the life of the Boynton family. The book tells with words and many drawings all that transpired. In Mrs. Boynton's words, "It tells of the peace that came to my husband and me, through this work of our hands, during the nine years of world turmoil while the chapel was being built."

If only we could build our churches this way, each member contributing of himself in study, time, and talent that our buildings would be clear testimony to what each believes and seeks in Christ.

This well-written, beautifully illustrated book can be of help to the building program that seeks to inspire church members to put time and talent as well as money into planning and constructing the House of God.

New York EDWARD SNIVELY FREY

LETTERS TO THE EDITOR

Don't approve of statue

SIR:

I do not agree that the dedication of the life-sized statue of the Virgin Mary and Child at Holy Redeemer Church, Reading, Pa. (*see* THE LUTHERAN, *Jan. 6*), was a proper Lutheran activity, nor consistent with Lutheran church standards. Are we going to follow the Catholic Church in shrines, as we already do in clerical garb and accoutrements? I recently viewed on TV the Christmas celebration at St. Patrick's Cathedral in New York City. It smacked strongly of paganism and idolatry.

Harrisburg, Pa. H. J. TRAUB

SIR:

I note with disgust the picture of the statue in Reading. Even the gowns the clergymen are wearing do not look familiar to a lifelong Lutheran. What's happening to the Lutheran Church?

Emmaus, Pa. ROBERT H. LASHER

SIR:

I was greatly disturbed by being confronted with the sight of three deluded ULC pastors standing in solemn meditation before a statue of the Virgin Mary. Is this something new the liturgical scholars of the Lutheran church would inaugurate in this "Marian year"? A. H. GJEVRE

Rosholt, S. D.

SIR:

It seems that some Lutherans are not far behind the Roman Church in the veneration of the mother of Christ. The placing of this statue is disgracefully out of good Lutheran liturgical taste. The central thought of the incarnation is not in the person of the Virgin Mother but in the Holy Spirit and Christ's plan for redemption.

Oakland, Calif. G. N. WHITE, JR.

SIR:

This recent interview with Martin Luther may interest your readers:

ME—I noticed in a recent number of THE LUTHERAN a statue of the Virgin Mary and Child on the lawn of a Lutheran church in Reading. That would be all right before St. Anthony's or St. Anne's, who are given to Mariolatrous worship, but didn't we Lutherans do away with worship of idols and statues?

LUTHER—That is most certainly true.

ME—We esteem the mother of Jesus, and feel that she has been blessed above all women, and that through her all motherhood has been exalted. But we haven't come to the point where we pray to and through her, have we?

LUTHER—That is most certainly true.

ME—I hope we don't adopt all the paraphernalia and trappings, the miters, red caps, gorgeous robes of the papacy and priests. Didn't you fight against all this?

LUTHER—That is most certainly true.

ME—Aren't you worried about our church and the work you did? I know you don't want to do it all over again. Isn't more simplicity to be desired?

LUTHER—That is most certainly true.

Lancaster, Pa. M. LUTHER HEISEY

Travel service offered

SIR:

A recent announcement was made to the effect that a European concert tour during the summer of 1955 is being arranged by the management of the St. Olaf Choir. Tentative plans include concerts in Scandinavia, the Netherlands, Germany, Austria, and England.

To help finance this tour, Lutheran Travel Service has been organized with headquarters at the college, to arrange and manage escorted tours through European countries and elsewhere. This service is affiliated with all major steamship companies and travel agencies, and is in position to assist anyone who is planning a trip to Europe or elsewhere. Profits . . . will materially help finance the choir's concert tour.

Lutherans are visiting Europe every year in large numbers. There is no better way for them to travel abroad than to join a tour.

LUTHERAN TRAVEL SERVICE

St. Olaf College, Northfield, Minn.

NEBRASKA:

"Pastors Like David—Weighted Down" says Midlander

By PAUL WIEGMAN

FREMONT—Felix Morales, a Midland College student from Colombia, South America, made references to Bible passages as he spoke to the Elkhorn-Platte Ministerial Association recently in Fremont.

Referring to David and Goliath, he pointed out that as David was weighted down with the armor of the king, so ministers are sometimes weighted down with too much emphasis on theology, sociology and doctrines, not placing enough emphasis on simple faith in God.

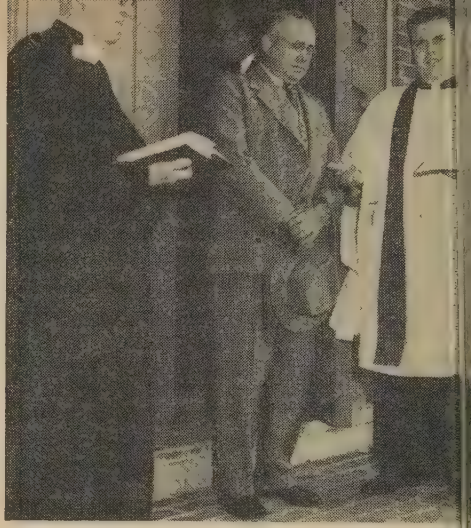
He remarked about the freedom of worship in the United States, and related that many countries, including his native country, do not enjoy religious freedom. "The gospel works anywhere and is always the answer to the needs of the people," he said.

The student stated that the ministers today need a new vision of reaching others, and if "we as ministers fail God we must answer to him."

YEAR-END REPORTS show that St. Paul's Church, Grand Island, benevolence was paid in full and they closed the year with a balance in the current fund, plus the increase in the building fund.

The congregation, not wanting to hinder small children from coming to church, has installed a public address system. Now parents can take the youngsters out when they are noisy and still hear the service.

PASTOR HEINRICH SUHR, of St. Paul's German Church, New York City, hands bundle of used clothing to Lutheran Welfare Council Secretary William Dudde, during recent clothing drive that netted nearly 50,000 pounds of clothing for overseas relief. St. Paul's Church was collection center for Manhattan clothing drive, sponsored in New York City by Lutheran Welfare Council



DEDICATION of two churches—Roslyn, Pa., and Cincinnati, Ohio—took place recently. On left Building Fund Chairman Charles Medlin passes keys to new Chapel of the Living Word to Pasto Lawrence G. Horn as Guest Pastor G. Edward Knapp and others watch in Roslyn. On right, Pasto Robert F. Berger (right), Building Superintendent George Casper and Pastor Berger's father, the Rev. John W. Berger, are shown at door of new $120,000 Roselawn Church in Cincinnati, the firs new ULCA church to be erected in that Ohio city in 40 years!

NEBRASKA . . .

SISTER EVELYN HOULROYD, field secretary for Board of Deaconess Work, reports that in the October-November itinerary of the Nebraska Synod, she visited 48 congregations and made 65 addresses and presentations. She also reported holding 84 personal interviews with young women and girls on their interest in full-time Christian service in the church.

THERE IS TALK around Our Redeemer parsonage, Omaha, that maybe the generous Christmas gift presented to Pastor Samuel Jensen should be applied on a TV set. "As yet the parsonage has not fallen victim to the modern means of living-room entertainment and, to some degree, education," says Pastor Jensen. Then he adds, "We will see."

THE HOME MISSION book, *Within These Borders,* a story about the Spanish-speaking people of the U.S. by John R. Scotford, was reviewed recently for all the women of the church. Beginning at 10:30 A.M., the book was discussed and then a Spanish lunch was served. After lunch and until 3 P.M. was a Spanish festival, playing Spanish and Mexican games, learning to sing a Spanish song and practicing Spanish customs.

The women wore Spanish shawls and flowers in their hair. Mrs. Gustav Huf former missionary to Puerto Rico, was present to help the women with their Spanish and tell them about the Puerto Ricans.

GOOD NEWS at First Church, Nebraska City, is that the Sunday school, other organizations and individuals gave enough so that First Church met its 1953 LWA quota in full.

PASTOR LEO R. NIELSEN reports a Vesper (4 P.M.) Communion Service the last Sunday in December "is an experiment. It meets a need for some of our members."

TWO NEW OFFERING plates and an alms bason have been presented by the Women of the Church to Salem Church, Dakota City, and dedicated recently by Pastor Ernest W. Switzer.

DEDICATION SERVICES were conducted by Pastor Henry Dumler at Christ's Church, Davenport, for recent improvements.

IN MEMORY of Dayle Slack, victim of a plane crash, a credence bracket was presented to Emmanuel Church, Tekamah, and dedicated recently by the Rev. Gerald B. Strickler of Midland College, Fremont, pulpit supply while Emmanuel is without a resident pastor.

THE NEWLY COMPLETED pipe organ in St. Paul's Church, Falls City, was dedicated recently by Pastor J. Ernest Messer. A dedicatory concert was given with Myron J. Roberts, associate professor of organ at Nebraska University, at the keyboard. Prof. Roberts collaborated with the manufacturer in setting up the tonal design of the organ.

SALEM CHURCH of Fremont received over $35,000 last year. There was over $700 to distribute among benevolence budget items.

CONNECTICUT:

Sign Language Service Televised in New Haven

By HERBERT HRDLICKA

NEW HAVEN—What is believed to be the first televised sign-language religious service for the deaf was put on the air by Station WNHC-TV here recently.

THE REV. GEORGE P. KRAUS, pastor of St. Matthew's Church, Jackson Heights, N. Y., translated for deaf viewers a 15-minute noonday devotional conducted by the Rev. O. H. Bertram, pastor of St. Paul's Church, Naugatuck.

The special telecast was arranged by Lutheran Friends of the Deaf, sponsoring agency of a school for the deaf at Oyster Bay, N. Y.—one of two such Protestant institutions in the United States.

Pastor Kraus translated into sign language both a nine-minute message by the Naugatuck minister and hymns sung by an accompanying choir. The religious program is a regular WNHC-TV feature conducted by Pastor Bertram under the name, "Moments of Comfort."

The Jackson Heights clergyman regularly holds sign-language services for the deaf in his own church and in Epiphany Church, Hempstead, N. Y.

DONOR

story of the week

THANKS to by-lined dispatches from Marguerite Higgins and TV film clips narrated by Edward R. Murrow, many Americans know a little of the grimness and monotony of hot "cold warfare" in Korea. Too often, though, the more tragic side is subdued in the cliche: "Large supplies of food and clothing are distributed where the need is greatest."

A staff worker of the World Council of Churches wrote American churchmen this month: "In Pusan poverty and squalor are normal . . . and there's even a degree below that: that of having even nearer to nothing. Destitute bundles of rags sleep on pavements at night."

"Lucky" people live in houses—trodden earth for floor, scrapwood walls stanched with old newspapers, a roof of flattened corrugated cardboard boxes. Five hundred school children eat a lunch of rice, lining up at a lath-and-cardboard lean-to to get their meager portions.

Relief officials are constantly haunted by the knowledge that common courtesy as well as human dignity demand a word of thanks to people who've contributed the food and clothing. But there isn't time.

JUST BEFORE CHRISTMAS, gift parcels from Norway arrived in Pusan. The truck driver, in turning the shipment over to Staff Member James Atkinson, announced: "In each parcel there's a picture of the donor!"

Atkinson's hands went to his head as he visualized, office fashion, all the work involved in acknowledging to each donor the receipt of his specific gift. "No," he cried, "that's impossible. All these parcels just CAN'T have their donor's picture in them!" Stooping to the nearest bundle, he began tearing it open. Almost shame-facedly, he stopped . . . "I was wrong," he said quietly. "There IS a picture of the donor in each parcel. It's a portrait . . . of Our Lord!"

—DICK SUTCLIFFE

"STANDING ROOM ONLY" has been the order of the day at Wittenberg College's chapel services, as students literally "line the walls" of the second floor chapel of Recitation Hall. No one minds the overcrowding . . . for two reasons: College Pastor Ralph Krueger's chapel meditations have been interesting and ground was broken earlier this month for the new $1,300,000 chapel designed by ULCA Architect Norman Mansell (story and pictures next week). Attendance at Wittenberg chapel services has doubled in the three years Pastor Krueger has been on the Springfield (Ohio) campus; an average of 362 students have attended the services each day

OHIO:

Synod Tops Estimates; Exceeds Goal by $31,000

By E. RUDOLPH WALBORN

COLUMBUS—1953 was to be the year when the Synod of Ohio was to exceed the $660,000 synodical budget so as to make more than 100 per cent payment of United Lutheran Church in America apportionment. "We will make it" was the feeling on every side, and Treasurer George L. Rinkliff forecast the possibility in early December.

Each week as receipts came in he pushed his estimates a little higher, and when his books were closed Jan. 5 he found that all his estimates had been low. The 279 congregations had contributed $691,000 toward the budget, and the ULCA apportionment had been met 108 per cent! More than $31,000 over the ULCA quota of $369,778 was contributed! The budget of $290,245 for synodical and intersynodical causes was met 100 per cent, all funds after that figure going to the ULCA!

This is the first normal year that synod has met its *full* ULCA apportionment. 1948, year of the "double ULCA apportionment," was the only previous year for 100 per cent payment. The 1953 contribution to the ULCA, however, was $67,000 (17 per cent) more than in 1948.

An equally fine record for 1953 was made for Lutheran World Action when $105,000 or 116 per cent was contributed toward a $90,600 quota.

FRIEDENS CHURCH, near Covington, for the first time in 121 years had its own full-time pastor this month with the arrival of Pastor Robert H. Miller of Mansfield, supply assistant at First English for two years and previously at the Crawford County parish. The congregation has been a part of the Versailles parish and served by Pastor Paul Getter until this year.

With a challenge for full-time pastoral service at Versailles, the Friedens congregation of 203 confirmed members voted to build a parsonage on its open-country site. Pledges were secured for $14,500 and with $4,500 in the building fund, and the donation of labor, a $20,000 completely modern parsonage has been completed and was dedicated on Jan. 24.

WITH $27,000 in hand First Church, Troy, will see construction begin this month on a $55,000 parish education addition.

BRANDT CHURCH, Dayton, has been making improvements.

GRACE SUNDAY SCHOOL, Dover, will provide a new cabin at Camp Mowana. Ninety-seven campers from the congregation have gone to the synodical youth camp in the last seven years. In addition to the $1,000 cabin investment the Women's Division of the church has the camp as an annual service project.

WITH THE CLOSE of 1953 Dr. Willard M. Hackenberg ended a two years' stint as pastoral assistant at Trinity, Canton, where his son, Pastor Willard I. Hackenberg, is minister. In 1946 he entered retirement after 20 years' service at St. John's, Zanesville. For three years he supplied at Zion (Wakefield), Greenville. He moved to Canton, and after supply preaching, was prevailed upon by the Trinity vestry to do parish visiting. For four months he has been the pulpit supply at St. Mark's, Van Wert. Now 78, he will be "completely retired" and will continue to live in Canton.

CAMPUS

A four-year liberal arts Lutheran college has been recommended for California by a special committee of the National Lutheran Educational Conference. Committee Chairman Gould Wickey advocates "a new pattern of organization in which all Lutheran bodies in America . . . would co-operate" as opposed to the "traditional" pattern of one church assuming full responsibility.

MIDLAND College scheduled "moving day" for its library late last month when all the volumes were transferred from the old stacks to brand new ones in the new $185,000 campus library.

NEWBERRY College, on the basis of the success of a similar venture last spring, will entertain high school seniors on campus next week-end (Feb. 5-7). The visitors will attend classes Saturday, interview professors, be treated to movies and a dance, attend church Sunday morning and participate in the dedication of the college's new library Sunday afternoon when ULCA Board of Education Secretary Gould Wickey will speak.

CARTHAGE College's music, speech, home economics, art and physical education departments will co-operate in the presentation of "Brigadoon" Feb. 19-20.

THIEL College's 1952-53 Alumni Drive disclosed that 30.3 per cent of alumni contributed to the fund.

CENTRAL Seminary campus has a new set of "electroliers" set at strategic spots around the property, the gift of Grace Church, West Point, Nebr.

CARTHAGE College's deserving students will soon be utilizing funds available through a student-self-help program, made possible by contributions of the alumni. Fund already contains $3,000.

WITTENBERG College recently received a gift of $50,000 from Mr. and Mrs. L. J. Davis of Galion, Ohio, income from which will yield funds for grants to faculty members on special study, writing and research projects.

MIDLAND College's a cappella choir, under the direction of Prof. James S. Vail, starts out th Friday (Feb. 5) on its 26th annual tour of six states: Nebraska, Wyoming, Colorado, New Mexic Texas, and Kansas. Closing concert will be the traditional "homecoming" performance in Fremo (Nebr.) City Auditorium Feb. 21. The group will be accompanied by Prof. Tom V. Ritchie, organi

MINNESOTA:

Student Pastor Sees Evangelism Opportunities

By PAUL LUTHER WETZLER

MINNEAPOLIS—The Rev. William Larsen, student pastor at the University of Minnesota, writes that "approximately 80 per cent of the students filled out preference cards during the fall quarter of 1953. Twenty per cent (over three thousand students) did not declare their preference for a church. Add to this large group about 500 international students who are visitors on the campuses and we catch a glimpse of the opportunity for evangelism on a university campus.

"Twenty-seven and one-half per cent of the students who filled out preference cards are members of one of the National Lutheran Council affiliated congregations. Many students away from home neglect to continue their association with the church. It is our task to participate in Sunday worship services and pray that they may be moved to receive the sacrament of Holy Communion regularly."

MINNESOTA STATE Luther Leaguers held their annual winter camp at Iduhapi Jan. 29-30. On Dec. 30, 150 Intermediates enjoyed SNO-Day at the Medicine Lake Camp.

WOMEN OF Central Conference schedule an evening rally at Holy Trinity, Minne apolis, Jan. 27. Theme was "Chapel fo Japan" with Miss Florence Phillips, a nativ of India, as speaker.

RICHFIELD CHURCH was awarded firs place in a Christmas Church Decoratin Contest. At the annual meeting the congrega tion voted to raise funds to enlarge the nav to a seating capacity of 600.

ST. JOHN'S CHURCH, Minneapolis, begin soon to raise funds to complete its paris house by April . . . SALEM CHURCH, Minne apolis, is now engaged in raising funds t clear its indebtedness so that work ma begin in spring 1956 on its Youth Conse vation Center.

THE TWIN CITY Lutheran Pastors' Asso ciation installed the newly elected officer at the annual Christmas party in December Elected were the Rev. Michael Furney, pres ident; the Rev. Arnold Moede, vice presi dent, and the Rev. Don Myers, treasurer.

ST. ANDREW'S CHURCH, Mahtomedi, talking about the luck of the Irish. Electe to the church council recently were B. E McDermaid, James MacKenzie and Richar O'Dea.

SALEM CHURCH, Minneapolis, which ha been worshiping in a high school since las June 7 will return to its renovated and en larged church for regular services startin March 3.

PENNSYLVANIA:

Million Dollars Passes Through Synod

By LUTHER E. FACKLER

PITTSBURGH—A total of $1,045,627 passed through the hands of Synodical Treasurer Paul Schnur during 1953: on the apportionment, $683,494 or 101.1 per cent; for Lutheran World Action, $100,940 or 107 per cent; Home Mission Advance (a synodical special), $122,997 for a 65.14 per cent on a two-year quota; CHEY was increased $395,603.

PILOTS COMING into the Greater Pittsburgh Airport come into land not only by radar, but are guided by "The Cross." A giant, neon-lighted cross mounted atop the steeple of Union Church in Moon Township is used as a marker to help guide the pilots into the airport. However, the cross is there for more than symbolic reasons. The congregation was worried about the low-flying planes. Jet-wise, the church is located just two seconds away from the new terminal. In fact, it is right in line with one of the busiest runways at the field.

Said one member of the congregation, "Steeple-tickling pilots have tossed Sunday evening sermons into sudden prayer meetings. This sort of thing is practically guaranteed to bring even the most hardened cynic to his knees."

IN ZION CHURCH, Penn Hills, the Sunday school Christmas tree was decorated with empty candy boxes. They represented the money that was not spent for candy. It was sent to India for a Christmas gift to the mission there which was damaged by last summer's flood. Likewise, groups in the church and community went carolling from door to door and gathered gifts for CARE packages.

HOPE MEMORIAL CHURCH, Smithton, organized by Dr. B. F. Hankey, celebrated its golden anniversary early in January. The church building was rededicated after extensive renovations: Schulmeric chimes from the Crouse family; a Baldwin organ from Mr. and Mrs. Sager and Cathedral lights from Dr. and Mrs. Snowden.

BETWEEN SEMESTERS Thiel College's a cappella choir under the direction of Marlowe Johnson presented a concert of sacred and classical music throughout the synod including a number of radio broadcasts. Plans are also being laid now to send some

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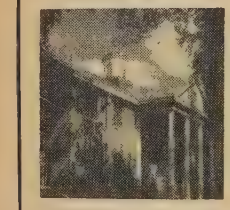

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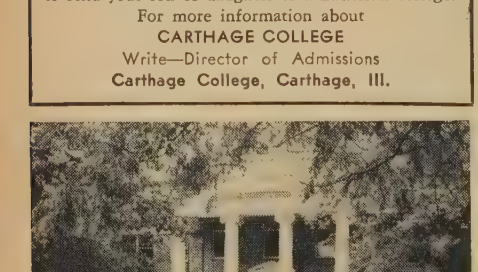

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AT THE ANNUAL Founders' Day convoca tion Feb. 4, Stanton Belfour, executive d rector of the Pittsburgh Foundation, wi deliver the address on "The Role of th Church College in the Community." A honorary degree of doctor of laws is to b conferred on T. C. Whiteman, Thiel grad uate of 1897 and prominent Greenville a torney. Mr. Whiteman has served for man years as the attorney for the Thiel Boar of Trustees.

Leaguers Planning Pre-Lenten Rally

By ARTHUR W. LAWVER

WILLIAMSPORT—Officers of the Sus quehanna Conference Luther League ar busy planning coming activities for th newly organized groups. On Feb. 7 pre-Lenten Rally for the Leaguers will b held at Christ Church, Lewisburg. Th Rev. John Mangum, associate secretar of the Luther League of America, will b the speaker. Officers will be installed b Conference President Arthur W. Lawve in a candlelight ceremony. They are Kent Bittner, St. Luke's Church, Wil liamsport, president; Nancy Billig, Trin ity Church, Milton, vice president; Mar Joe Fausey, Zion Church, Sunbury, sec retary; Phyllis App, St. Andrew's Church Muncy, treasurer; and the Rev. Frankly Lambert, assistant pastor, St. Mark' Church, Williamsport, counselor. The Central Pennsylvania Luther League con vention in July will be held at Susque hanna University. Robert C. Schultz Gettysburg College student, is chairma of the planning committee.

"CHURCH IN THE NEWS" is interesting; so is the *Church on the Editorial Page.* Pasto Carl Yost, McClure, contributed the Christ mas editorial in *The Sentinel* of Lewistown in accord with the practice of the newspape in requesting members of the Mifflin County Ministerial Association to write religious

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editorials from time to time.

THE MCCLURE pastoral charge has elected two women to its council: Mrs. C. P. Coleman, assistant cashier of the local bank and Mrs. John Burger, young people's department superintendent.

DR. WILLIAM O. MOYER, of Philadelphia, is to be speaker at the Susquehanna Conference Pre-Lenten Retreat, Feb. 3, at St. John's Church, Northumberland.

"SOCIAL SECURITY for Pastors" will be the topic for discussion led by Pastor Walter Brown at the meeting of the Danville area Lutheran Pastors' group Feb. 8. Pastor Elwood Huegel is president. Recently Dr. Harold C. Fry was elected president of the Shamokin area group and Dr. Edward Turnbach of the Sunbury group.

VIRGINIA:

Four Missions Begun; Apportionment Paid

By MARSHALL F. MAUNEY

LYNCHBURG—1953 was a year of singular achievement in at least two areas of the church's life in Virginia Synod—missions and stewardship. Four new mission congregations were organized during December and the synod's apportionment to the ULC was paid in full!

It is doubtful if ever before in the synod's history three new congregations were organized on one Sunday. Yet this occurred on Dec. 13. "As one born out of due time" the fourth arrived a week later, on Dec. 20!

ST. MARK'S CHURCH, Charlottesville, with the Rev. John F. Byerly, Jr., as mission developer, was organized Dec. 13 with 70 charter members and 28 child members. On the following Sunday, four additional members and two children were added to the charter membership.

ST. JOHN'S CHURCH, Norfolk, with the Rev. C. Jackson Martin as mission developer, was organized Dec. 13 with 87 charter members. Sixty adult members and 54 children, members of First Church, Nor-

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VIRGINIA . . .

folk, were dismissed to the new congregation

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CHRIST CHURCH, Fairfax, the Rev. H. Pfeifer, mission developer, was organiz Dec. 13 with 54 charter members, and child members.

ST. PAUL'S CHURCH, Hampton, the Re M. P. Lane, Jr., mission developer, was o ganized Dec. 20, with a baptized membe ship of 98.

Stewardship Chairman Frank Roof repo that 100 per cent of the synodical app tionment to the ULC for 1953 was pai This is indeed a milestone in the synod development! In 1951 80.6 per cent w paid and in 1952 93.9 per cent.

SYNODICAL BROTHERHOOD held its annu convention at St. Mark's, Roanoke, Jan. 2 Dr. S. J. Turille, head of the department business at Madison College, Harrisonbur presided at all sessions. The address of we come was made by the Rev. J. Edgar Stoc man, pastor of the host church, and th main addresses were made by Dr. Theodo George Shuey, pastor of Pleasant Vie Church, Staunton; Dr. J. Luther Maune president of synod; and Dr. Wilson P. Ar pastor of Trinity Church, Hagerstown, M

THE 1954 KNUBEL-MILLER LECTURES wi be presented at St. Mark's Church, Roanok Feb. 18-19, by Dr. T. A. Kantonen on "Th Christian Hope." The committee on a rangements includes Pastors J. E. Stockma M. L. Minnick, D. L. Heglar, Paul Lottic and President J. Luther Mauney.

THE ST. OLAF CHOIR will present a co cert of sacred music at the E. C. Glass Au ditorium, Lynchburg, on Feb. 13 at 8 P.M sponsored by Holy Trinity Church.

DR. J. J. SCHERER, JR., pastor of Fir English Church, Richmond, officially brok ground Jan. 17 for the new $225,000 re ligious educational building . . . EMMANUE CHURCH, Bluefield, W. Va., has had plan drawn for a three-story parish house to b tied into the present church edifice. Th estimated cost is $50,000 of which $17,00 is in hand . . . PASTOR B. B. LATSHAW, JR

reports improvements in the Charles Town, Harper's Ferry, and Neersville churches totaling $6,000.

THE REV. JUHAN SUURKIVI was installed as pastor of Bland Parish on Dec. 13 by the superintendent of synod . . . WILLIAM R. SNYDER, a 1954 graduate of Gettysburg Seminary, has accepted a call to St. Paul's and St. Luke's churches of the Shenandoah parish.

WEST VIRGINIA:

Synod Sets Record In LWA Contributions

By HAROLD L. HANN

FAIRMONT—West Virginia Synod has set a new record of giving for Lutheran World Action. Synodical Director Oscar H. Lindow reports that the 1953 quota was exceeded by 14 per cent. Trinity Church, Charleston, now without a pastor, and the three rural congregations of the Mason County parish were among the strong supporters for LWA efforts, giving approximately twice their quotas.

Synodical Treasurer H. L. Shelhamer announces victory for the 1953 ULCA benevolent appeal. Giving for apportioned benevolence was 102 per cent of the past year's quota. In addition approximately

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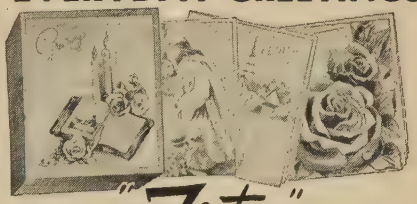

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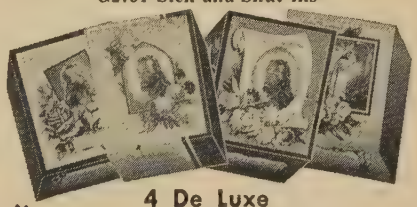

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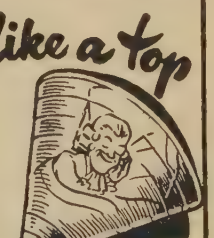

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WEST VIRGINIA . . .

$5,000 was received as the initial synodic gift for the proposed Lutheran student ce ter at Morgantown. The new mission St. Albans and the well-established Fi and Trinity churches in Wheeling head the list in regular benevolence contributio

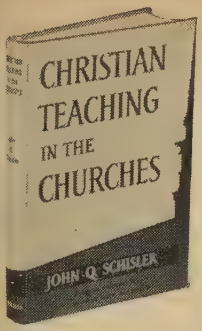
IN A WEEK OF SPECIAL services beginni Feb. 7 the remodeled Mt. Calvary Churc Westernport, Md., will be dedicated. T new improvements representing a total e penditure of $25,000 consist of a new e trance from the rear and side of the chur with provision for a nursery room on lower floor. The chancel has been complete rebuilt with new altar, reredos, pulpit, le tern, baptismal font, choir stalls, commu ion rail. A new tone chamber has been bu for the organ, new doors made for the re of the church, new lighting in the chanc and the walls redecorated. Mt. Calvary L therans have practically a new church wi the exception of the walls and roof. T latest improvement is a climactic step in t long-term program initiated when the Re Robert E. Cassell became pastor in 19 since which time a $10,000 parsonage a a new organ have been purchased, t capacity of the Sunday school has been i creased by 50 per cent, a new kitchen h been built and other equipment added.

ST. MARK'S CHURCH, Oakland, has be named as a legatee in the will of Miss Edi M. Bolden. She willed $1,000 to her churc

LATEST MISSION in synod is that at Poi Pleasant where regular services were beg on Nov. 1 under Mission Developer Pa W. Bergstresser. Attendance has averag forty.

DEDICATORY SERVICES are planned for la this month by Trinity congregation, Keyse as Gettysburg Seminary President Harry Baughman returns to a former parish help dedicate the new parish house. M of the congregation are redecorating t sanctuary walls.

THE REV. BERYL B. MAURER has co pleted his thesis on "The Rural Church a Organized Community Activity" at the U versity of Tennessee. In mid-Decemb



Religious education today—its nature, scope, and purpose

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John Q. Schisler

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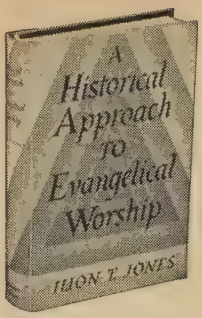
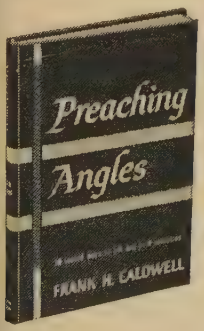


On the Nature and Meaning of New Testament Worship

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP

Ilion T. Jones

This book challengess all Protestants to rethink the nature and meaning of evangelical worship. Dr. Jones believes that present trends toward imitation of ancient liturgical forms are endangering the distinctive character of Protestant worship—and Protestantism itself. He traces the history of evangelical worship from its Old Testament background to the present and offers usable suggestions for practices and procedures of Christian worship that are true to its evangelical origin. 320 PAGES. PUBLISHED FEB. 8. **$4.50**



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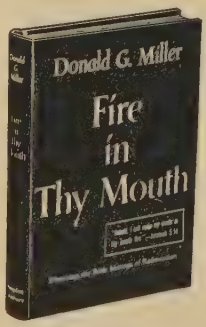

Preaching the Bible Message of Redemption

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WEST VIRGINIA . . .

University President C. E. Brehm, pro inent ULCA layman, awarded him the ma ter of science degree in rural sociolog Pastor Maurer will become a graduate a sistant in the department of sociology Penn State University as he pursues h academic studies.

HANDICAPPED by the absence of a reside pastor, Holy Trinity congregation in Elki enters its 50th anniversary year with its pu pit supplied by professors from the town Davis and Elkins College (Presbyterian and synodical Luther League Preside Glenn Shackelford, a member of the co gregation, serving as liturgist as services a held regularly each Sunday. Plans are bei made to form an acolytes' guild. The Rom Catholic hierarchy in Elkins has spoke strongly against what they term "the hi torical inaccuracies" of the film, *Mart Luther.*

WISCONSIN:

Four Congregations Give $1,700 a Month

By CHARLES A. PULS

MADISON—Not available when this being written, are the complete 1953 fig ures of Synod Treasurer Walter O. He wig, but the 11-month totals indicate an other great year. In total benevolent giv ing, synod churches had remitted ove $600,000, with an additional sum of ove $5,000 from the Sunday schools. Fou congregations had remitted more tha $20,000. Twelve had given an average o $1,000 a month or more.

IN DAYS when parking problems plagu the average congregation, the new missio in Monona Village, Madison, has purchase a new site, consisting of 5.2 acres.

THE LUTHERAN SYMPHONIC BAND of Mi waukee celebrated its fifth anniversary in winter concert Jan. 10.

A DRIVE is being conducted in a numbe of congregations for summer clothing to b

sent to British Guiana.

"COURTSHIP and Preparation for Marriage" is the theme of two five-week courses being offered high school youth and young adults in Milwaukee.

SUNDAY SCHOOLS of synod are conducting their Epiphany appeals to help rebuild or complete chapels in India, and build four modest church buildings in Japan. Last year, synod contributed $5,804.52 to build a chapel in British Guiana.

THE STEWARDSHIP COMMITTEE of synod underwrote travel costs of all pastors to attend the Pastor-Student Convocation in Minneapolis, Jan. 26-28. Stewardship Secretary George B. McCreary has dovetailed a number of stewardship workshops in connection with this conference.

REFORMATION CHURCH, Milwaukee, is conducting an intensive lay-evangelism effort beginning Feb. 6. The Rev. Roy B. Setzer, Louisville, Ky., will train the workers.

PLANS HAVE NOW been made for the camping season at Pine Lake, owned and operated by the Wisconsin Conference and Wartburg Synod churches in Wisconsin. Congregations and Sunday schools are responding to the "put the camp on the budget" program, whereby the remaining $16,000 may be more speedily reduced. The Rev. Garrett Genszler, Mariette, is chairman of the board.

THE PRE-LENTEN RETREAT for Wisconsin Conference pastors will be held Feb. 15 at Our Saviour's Church, Fond du Lac.

LUTHER MEMORIAL CHURCH, Madison, has voted to engage a second parish worker. Two schools are held each Sunday morning.

CHANGES OF PASTORATE

ILLINOIS

HECKATHORN, FRED A. From Claremont-Gila parish. To Evangelical Lutheran Church, Forreston.

HERHOLD, ROBERT M. From Bethel Church, Pittsburgh, Pa. To Woodlawn-Immanuel Church.

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IN CONCLUSION . . . . . .

NINETEEN CENTS is not a large sum, but when multiplied by one million it will pay the salaries of pastors of 63 home mission congregations for one year. A million United Lutherans were 19 cents apiece short in meeting the 1953 apportionment goal (*see* "The Church in the News"). Unless money can be secured from some unusual source, it will not be possible to organize nearly as many new congregations in America this year as in 1953.

Some people may not be able to figure out why, when the United Lutheran Church is now receiving twice as much money as six years ago ($2,383,010 in 1947 . . . $5,047,422 in 1953), there is urgent need for more money. Part of the explanation is that money is worth less. Average salary of a home mission pastor used to be $1,800, and is now $3,000. Building a church costs twice as much as a half-dozen years ago.

THE OTHER PART of the explanation is that our church is more vigorous and ambitious than it was at the end of the war. For 15 years, from 1931 through 1945, our church was contracting its program, holding back, actually slipping, especially in the home mission program.

Of course this began in the hard years of the depression, when people did not have money to give. But our church could not break out of the depression psychology. Our growth in membership, which is directly affected by our home mission policy, fell below the average of other Lutheran denominations.

Since the war our church has experienced a remarkable surge of new life. Some laymen of the church, especially, have become enthusiastic about the church's work as they never were before. (Women always have been enthusiastic. Our church is pushing forward all along the line, in missions, schools, study of social problems, and in overseas aid.

Nobody can claim this is a frightfully expensive advance, when 19 cents per member per year is the difference between success and failure. The 19 cents is important because it is evidence that a lot of us have not yet been stirred by this new spirit which is moving in our church. We are content with the slow pace to which we became accustomed in the 30s. We are mildly interested in affairs of our own congregation, or even of our synod. But we don't respond to the continent-wide and world-wide opportunities to work for our Lord.

It's human nature, of course, which is to blame, and some of us have more of it than others. We don't want to be stirred out of our routine giving of time and money for the church. Fortunately it is God's purpose to change our human nature.

THE 1953 RECORD is closed. On the books is the fact that our goal was $5.42 and we gave $5.22. The question now before us is 1954, when we are asked for $6.10 per communicant member for United Lutheran Church work. Your synod adds to this from $3 to $6 for its work. The total is called the apportionment. In congregations using two-part envelopes, the apportionment is paid from the "red side," marked FOR OTHERS.

Giving for the support of your own congregation is basic, just as supporting your own family can't be neglected. But giving FOR OURSELVES isn't enough. What we give FOR OTHERS is the test of how much our human nature is changed.

—ELSON RUFF

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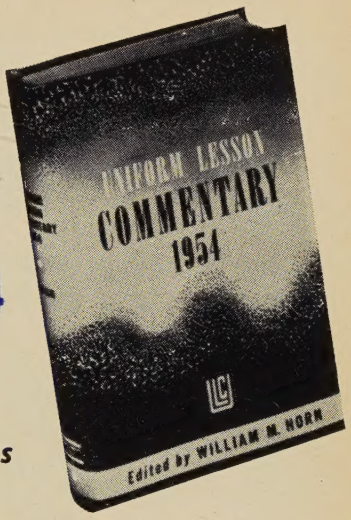

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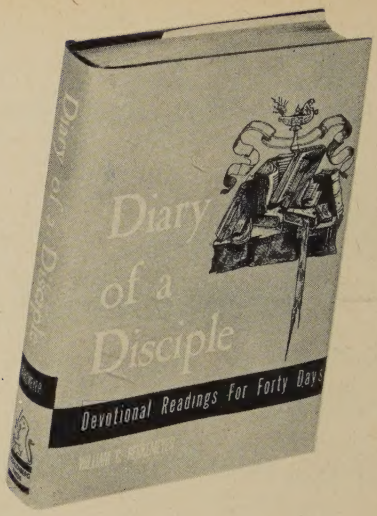

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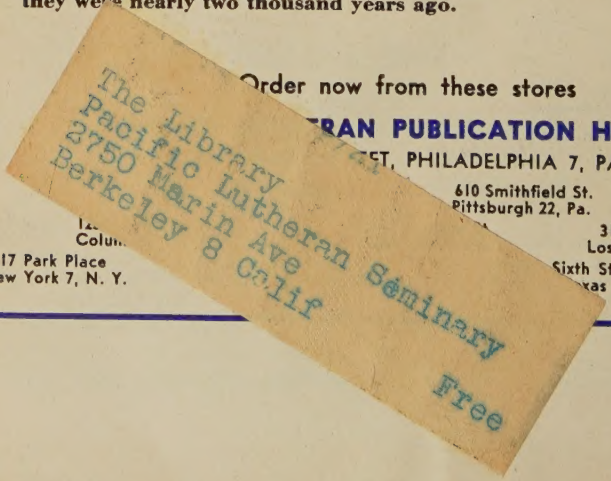

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